

Zion's Herald

WEDNESDAY, JUNE 17, 1903

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Yours Truly
James Dwight Hillis

A CORRECTION

BISHOP J. M. THOBURN.

MY attention has been called by a number of persons to a circular which has been published widely both in this country and England, signed by Rev. J. C. Lawson and Mrs. J. C. Lawson, and dated Aligarh, India, Jan. 21, 1903. In this circular it is stated that Mr. and Mrs. Lawson have withdrawn from the Methodist Episcopal Church and from its mission work in India, because the Methodist Mission in India was not ready to push industrial work. It is further stated that the Mission "claims all the property which we [the signatories] have accumulated here, and we are making it over to them."

I have no wish whatever to criticise the course pursued by Mr. and Mrs. Lawson and the two brethren associated with them, but the above statements will certainly convey an incorrect idea to American readers.

In the first place, our Mission in India is engaged very widely and vigorously in industrial work of many kinds. We have such work in each one of our Conferences, and in many cases the work is on a much wider scale than seems to be proposed in the plan outlined in the circular above mentioned.

As for the property: At the station occupied by these friends it was simply mission property such as we have at all our stations, and whether paid for by money sent by the Missionary Societies of our church, as was done in part at least in this case, or whether secured from other sources, it is in every case assumed to belong either to the Missionary Society or to the church, and in no case does any missionary assume any private claim to such a property. No shadow of hardship was proposed toward Mr. and Mrs. Lawson, but the invariable rule observed elsewhere was applied in this case. The work at Aligarh, previously managed by them, is still carried on under the direction of the Northwest India Conference, and all contributions intended for that work should be forwarded to Rev. Rockwell Clancy, at Muttra, India.

Noteworthy Character

CAPTAIN PAUL BLOUET, better known in this country by his pen-name, "Max O'Rell," is dead at the age of fifty-five, after a life of stirring adventure. At the age of twenty-four, after giving gallant service to France as a cavalry officer in the Franco-Prussian war, and having been dreadfully wounded in Paris during the Commune, his career seemed to be brought to an end, for he was retired because of wounds and disability, and given a pension. Then began his real career, just at a time when his life seemed arrested and stunted at its dawn. He went to London and became head-master of St. Paul's

F. E. HOUGHTON.

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School, and married an Englishwoman, who proved to be a most congenial and helpful literary comrade. He used his pen as correspondent of several Paris papers, and in time secured the lucrative post of European correspondent of the New York Journal. His first book, "John Bull and His Island," was a great success both in French and in English (rendered into that tongue by his gifted wife), and in other languages, an edition of about half a million being issued. Other studies of national habits and character, such as "John Bull and Company," "A Frenchman in America," and "Jonathan and His Continent," followed, all of them adding to his fame as a writer of wit, humor, captivating dash, and keen insight. He gave up his post as teacher after a few years and devoted himself entirely to writing, touring, and lecturing. He visited South Africa and Australia, and was often in this country, where he made many friends by his entertaining and sprightly qualities and his after-dinner speeches. Some of his best work was done in his books on the gentler sex — "Her Royal Highness, Woman," "Rambles in Womanland," and "John Bull's Woman-kind." He was heard in a dozen countries as a platform lecturer.

Object Lesson for New England

[From the Baltimore Sun.]

THERE is a good deal to commend the plan of settling a half-million cotton-field Negroes in Massachusetts. It would be better to have a million of them, and then the good people of New England would have an object lesson which would be of advantage in teaching some of the conditions the Southern people have to confront. Let a million Negroes be so distributed around in the towns of Massachusetts as to constitute in about half of them a majority of the population. Give them the right to vote without waiting for them to learn to read their ballots; open the door of hope to them; put them in public office; let them have charge of public affairs in proportion to their numerical preponderance; give them social equality; let them swarm on the street and railroad cars and in the hotels and restaurants; let them levy and disburse taxes, although they have no property; let them take charge of the public schools, although they cannot read — in short, let them do in Massachusetts just as Massachusetts wants them to do in the South. And then let us see what our New England friends will think of race prejudice.

Opposed to Consolidation

[From the Pittsburg Christian Advocate.]

IT would seem from the reports in the daily papers that our New York brethren do not take kindly to the proposed consolidation of the publishing interests of the church. Last week a paper was read before the Preachers' Meeting, strongly opposing the proposition, and this was unanimously indorsed by the meeting. The United Publishing House might be located in some other city. Eh! We have some pretty clear recollection that when it was proposed to practically close up the book business which some other cities had created, these New York brethren could see no wrong in it. Indeed, some of them were ardent advocates of the movement. But now when it comes to a proposition which might change somewhat the publishing interests of their city, they are up in arms. It would be unwise, injurious, unfair, etc. Well! well! It does make a difference then whose ox is gored! But, softly, brethren! Go easily. Possibly—

don't mention it to Cincinnati—the headquarters of the consolidated concern might be in New York. Then what? In any event, be cautious!

A Sainly Communication

THE editor is in receipt of a clipping from a Philadelphia daily paper of June 8, giving a report of an address delivered by "Dr." L. W. Munhall, at a Preachers' Meeting in that city, enclosed in a letter of which the following is an exact copy:

June 9, 1903.

CHARLES PARKHURST, D. D.,

Editor ZION'S HERALD,
Boston, Mass.

DEAR SIR: The thing most heartily and enthusiastically applauded in my address was what I said about your dirty, cowardly attack upon me in the HERALD, concerning which the last thing has not been said, and will not be for many a day.

For fairness, truthfulness and honesty,

L. W. MUNHALL.

A CHANCE TO MAKE MONEY

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in 10 minutes. Last year I sold directions to over 120 families in one week. Any one will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident any one can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) 2-cent stamps, which is only the actual cost of the sample, postage, etc.

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CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

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Servian Revolution

ONE of the most appalling tragedies of modern times occurred in Belgrade, Wednesday evening, June 10, when, outraged by the dictatorial policy of King Alexander I. of Servia, a band of revolutionists, supported by the troops, converted the royal palace into a shambles, butchering the King and Queen, two of the Queen's brothers, Premier Markovitch, the Minister of War, and four officers. Prince Peter Karageorgevitch was proclaimed King by the Army. The news has caused a profound sensation throughout Europe, but inasmuch as the people of Servia have accepted the change with demonstrations of satisfaction, the ratification of the choice of the new King by the Servian parliament will probably be acquiesced in by the Powers, the view being taken that the revolution, however horrible and detestable in its manner of execution, was but the internal affair of one of the Balkan States, which are continually in a condition of unstable equilibrium. Prince Peter Karageorgevitch represents the younger branch of the descendants of the original Black George, the national hero of Servia. He is pro-Russian in his sympathies. He was educated at the St. Cyr Military College, and served as a captain in the French Army during the Franco-Prussian War. Latterly he has been living in Geneva. He is described as a lover of gayety, but personally courageous and possessed of a strong will. The late King Alexander was willful rather than strong-willed, and intellectually weak — a mere tool in the hands of the designing and domineering Queen Draga, who was formerly a commoner, Mme. Maschin. The unscrupulous Draga made many enemies as queen, and her conduct increased the tension long existing between the two branches of the Karageorgevitch family. A plot against the life of King Alexander was formed some months ago, but was frustrated by the King's supporters. The late King's high-handed action in suspending the constitution last March contributed to his downfall, which ends the Obrenovitch dynasty. The new ministry, of which Jovan Avakumovics is premier, has issued a statement addressed to the Servian people

declaring that "the friends of the fatherland have combined to form a new government," and are convinced that the Servian people "will gather around it and lend it their aid to maintain order and security throughout the land." The constitution of April 6, 1901, is restored.

Cotton Growing in Africa

IN view of the fact that America now consumes a third of her cotton produce, and that another third is taken by Continental spinners, English merchants are conducting experiments in cotton raising in Africa. The cotton shrub grows wild all over West Africa, and is cultivated extensively for native wants. Since the days of the Civil War the export industry then stimulated has become extinct. A new cotton movement has been initiated by the Germans in Togoland, where model farms have been created, Negro farmers from the United States brought over, chemical manures supplied, and in other ways gratuitous services afforded to the commercial world by government officials. The upspringing of a great cotton industry in Africa, if accompanied by a steady drain of Negroes from the South to that continent, might have very broad and far-reaching effects on racial and economic problems in this country. American statesman may yet have to face the question whether on the Southern plantations white labor can be substituted for Negro labor.

Trusts and College Men

A TIMELY contribution to the discussion that is constantly going on relative to the opportunities in business that are afforded to college-educated men was supplied by James B. Dill, of New York, in a trenchant address delivered at the Commencement of the University of Minnesota. Mr. Dill declared that the trust movement, instead of restricting the field for educated men and women, opens for them new opportunities for usefulness, and has actually increased the financial returns for intelligent, concentrated effort. The development of the trusts, he claimed, has eliminated to a large extent the prestige of rich men's sons and ended the career of the "Miss Nancy" type, since from motives of self-interest alone no corporation can afford to recognize the "pull" basis of making appointments. When the trust movement shall have steadied itself and shall have eradicated wrong tendencies, an increased demand will arise for men who possess not only an intimate knowledge of the business itself, but also the training derived from a university course. Mr. Dill, although an attorney for large corporations, is not an indiscriminate admirer of the trust

system. "The outlook from the corporation standpoint today," he plainly admits, "betokens the possibility of storms." The over-greed for unearned wealth which has taken possession of many capitalists, and the efforts made by many labor unions to suppress production, have had the result of awakening an antagonism on the part of the middle class in this country against combinations of both labor and capital. Whether the middle class will succeed in effectively wielding the balance of power at the polls against the oppressions of capital and labor, or will eventually be crushed between the two millstones, time alone can show.

Argentina and the Falklands

THE value of an island is not always dependent on its population or fertility of production, and in these modern days, when the Powers are acquiring or doubly fortifying strategic points all over the world, it is becoming a source of increasing irritation to the Argentine Republic that the British flag should wave over the desolate shores of Las Islas Malvinas, as the Falklands are called in Buenos Ayres, which Argentina claims as a part of her heritage from Spain, and would fain convert into a South American Gibraltar. The Falklands measure in extent 8,500 square miles, and the population is about 2,000. Argentina considers her national honor to be affronted by the continuance of the British ensign over the Falklands, and when recently the Minister of Marine proposed to send periodically to the islands a national transport in order to pick up a share in the trade with the Falklands, so great a hue and cry was raised by the native press, from fear that such an arrangement would be tantamount to acknowledging the rights of Great Britain, that the plan was abandoned. The title of Great Britain to the Falklands may not be indisputable, but there is no likelihood that any British ministry will ever raise the question of their transfer to Argentina.

Galilee Railroad

THE State Department at Washington is in receipt of a report from the United States Consul at Beirut stating that the Ottoman Government has bought up the British concession for the line of railroad from Haifa to Damascus, and intends to build a railroad through Galilee to Mzerib, by way of Belsan, connecting at Mzerib with the Damascus-Mecca line. The Vall of the province of Beirut recently unveiled a monument in commemoration of the beginning of operations. The estimated cost of the narrow-gauge line from Haifa to Mzerib is \$2,000,000. The Damascus-Mecca railway has

now reached a point east of the Dead Sea. It is thought that the new line, which is to be built for strategical purposes, will take from Ma'an a southwesterly direction straight (as anything ever goes in the Ottoman Empire) to the Gulf of Akaba in the Red Sea. The line, if built, will bring the trans-Jordanic region into touch with the rest of the world.

Governmental Meat-Selling

PREMIER SEDDON of New Zealand has seriously proposed that New Zealand start on its own account a meat trade with the United Kingdom. The Government would buy meat in the colony, according to this plan, and have it shipped to a commissioner in London for sale. Emporiums would be opened in the United Kingdom, and the business be conducted in accordance with the latest methods. The Premier's idea is that the emporiums, after creating a demand, will be acquired by local tradesmen. Thereupon fresh centres would be exploited by the New Zealand Government. Premier Seddon is a man of vigorous initiative, but his novel scheme cannot be carried through without the sanction of Parliament, which may not easily be obtained.

Fish-eating and Leprosy

WHILE it is true that the bacillus of leprosy has not been found in fish, evidence appears to accumulate that the eating of badly cured or tainted fish frequently tends to cause leprosy. The average incidence of leprosy in India is less than five per 10,000 of population, but in three local communities it attains the prevalence of from 50 to 500 per 10,000. In the three communities referred to the inhabitants live by fishing. Dr. Jonathan Hutchinson, formerly president of the Royal College of Surgeons, considers that converts to a sect which imposes the consumption of fish several times a week incur the risk of leprosy in India, where the heat soon causes staleness, and where, thanks to the salt tax imposed by a paternal government, there is a scarcity of salt for curing. Dr. Hutchinson urges the church to reconsider its fast-day and fish-day ordinances in tropical countries. The lepers resident at Tracadie on Chaleur Bay in New Brunswick and in the colony in Louisiana live chiefly by fishing. It is not contended that fish-eating is the only cause of leprosy, but it may be one cause.

Growth of Steam Yachting

THE increase of luxury in America receives marked illustration in the growth of steam yachting. In 1890 the New York Yacht Club included in its list of pleasure craft 80 steam yachts, and by 1902 the number was increased to 247. The largest steamer in 1890 was the Vanderbilt cruiser "Alva," 252 feet in length, which was lost on Nantucket Shoals. There are now seven yachts measuring more than 300 feet in length, of which the largest, the "Valiant," has a gross tonnage of 1,823 tons. Each of the seven would compare very well for size with the third-rate cruisers of the Federal Navy. In Mannig's Yacht Register for 1903 the names of no less than 526 power yachts

are recorded, while Lloyd's Register contains 850 names of Canadian and American power yachts, including, however, some that have only auxiliary engines. The classification of power craft comprises, besides steam vessels, all craft whose motive power is supplied either by gasoline, kerosene, or vapor engines. Several distinct types of steam yachts are now recognizable, indicative of the changing tastes of yachtsmen, including the fast ocean-going cruiser, the coaster of comfortable proportions but no great speed, the auxiliary, capable of fair speed under canvas, and the "torpedo" class of low, mastless vessels of phenomenal speed. The growth of the yachting interest is a social phenomenon worthy of study. While the American mercantile marine expands but slowly, the yachts of wealthy Americans seem destined to display the flag in more and more ports of the world every year.

Relative Value of Exports

SIR CHARLES DILKE made the statement, the other day, as reported in the Associated Press dispatches, that the exports of Great Britain are equal to those of the United States, Germany and France combined, which he regarded as "a truly surprising thing." As a matter of fact the exports of Great Britain in 1902 aggregated \$1,379,847,313, while those of the United States amounted to \$1,333,288,491. In 1901 the exports of the United States considerably exceeded those of Great Britain. The combined exports last year of the three countries aforementioned amounted to nearly \$3,000,000,000 in value. It is not often that Sir Charles Dilke blunders in this way. A suspicion is rife on this side of the Atlantic, however, that, judging from this example and various utterances of Messrs. Balfour and Chamberlain, some of the leaders of public opinion in England know more of philosophy or politics than they do of economics.

West Point Commencement

SECRETARY OF WAR ROOT presented, last Thursday, ninety-four diplomas to cadets of the class of 1903 at the West Point Military Academy — the largest class ever graduated — which made the recipients second lieutenants in the United States Army. Douglass MacArthur, a son of General MacArthur, stood first in the class; Leeds, a cadet from Massachusetts, second; and Ulysses S. Grant, 3d, grandson of the famous general, and son of Brigadier-General Frederick Grant, sixth. General U. S. Grant graduated twenty-first in a class of thirty-five. The first ten cadets in the class, by virtue of their high standing, receive appointments to the Corps of Engineers, which includes the elite of the Army. Ex-Speaker David B. Henderson, chairman of the board of visitors, made an address in which he declared that the young graduates had been "now commissioned to die for their country." General Nelson A. Miles paid a high tribute to the character of the United States Army. Secretary Root referred to the "undying fame" of General Miles, won on many battlefields. Generals Scofield, Chaffee, Bates, Brooks and Spurgin occupied seats on the platform

during the exercises. After the graduation exercises a portrait of Major-General Joseph Hooker was presented to the Academy in Memorial Hall. The speech of presentation was made by Major-General Daniel B. Sickles, retired.

Balfourian "Open-Mindedness"

MR. BALFOUR, who was thought to have been entangled in the meshes of a ministerial crisis, has cut the Gordian knot — by slipping out of it. The curious spectacle has been presented to the British public of late of two ministers of the crown occupying seats on the same bench whose opinions with regard to great questions of inter-imperialistic economic policy differed, or seemed to differ, radically. There was a rumor prevalent last week that Mr. Chamberlain, feeling his position equivocal, would resign. Mr. Balfour, however, with a political nonchalance that excites both astonishment and a certain admiration for its audacity, has averted the ministerial crisis by simply refusing to recognize its existence, at any rate as a serious question. With characteristic adroitness he has talked over and talked down the crisis. Mr. Chamberlain's amendment, which was drawn up with the intent of developing the discussion of free trade *versus* protection, was, in deference to Mr. Balfour's wildly rhetorical appeals, voted down by a vote of 424 to 28. Mr. Balfour accords to Mr. Chamberlain that same privilege of the "open mind" — and the open mouth — which he reserves for himself, a privilege of which Mr. Chamberlain is likely to make the utmost.

Bishop Hartzell's Tour

BISHOP HARTZELL sails this week Wednesday to begin his seventh tour of the African mission-fields. He hopes to travel 30,000 miles. His first objective in Africa will be the town of Umtali, in Rhodesia, the headquarters of the East Central African Conference. From Umtali he will go up the West Coast by boat to St. Paul de Loanda, whence a line of missions stretches inland for three hundred miles. Liberia, "the black republic," will be visited, in which is situated the College of West Africa, founded in 1839. Bishop Hartzell says of the future of Africa: "The more I see of the native, the more my respect for him increases. The commerce of the country is increasing, and the supremacy of England in South Africa makes bright the future." The Bishop does not expect to return to the United States until next April.

Postal Investigation Pressed

THE postal investigation continues to be pressed quietly, but relentlessly. The President has denounced as a "silly and absurd story" the assertion of a sensational daily that a "colossal conspiracy" has existed in the Post Office department to prevent his nomination by the Republican National Convention. Investigations were begun last week into the circumstances under which branch offices and substations of post-offices have been established in the cities of the country, and into "deals" in connection with the purchase of letter-carriers.

pouches. The President is determined to push the inquiry into the affairs of the department "until there is nobody and nothing left to investigate." The investigation is in charge of Fourth Assistant Postmaster-General Bristow, who is the chief of the corps of post-office inspectors, and is not under the orders of the Postmaster-General, but reports directly to the President. The hint is thrown out this week, as before, that developments still more startling are to be expected, involving in the scandal a number of reputations hitherto thought to be untarnished.

Agitation in Yulduz Palace

THE Sultan of Turkey was greatly agitated by the news of the murder of King Alexander of Serbia, and would not, it is said, allow his attendants to pronounce the term "assassination" when reading the account of the occurrences in Belgrade, demanding that they substitute the word "death." This report agrees with all that is known of the character of Abd-ul-Aziz, who is a timid though self-willed sovereign, and for years has lived in dread of assassination. The Albanians attached to the guard at the Yulduz palace are said to have made an attack on the Sultan's life last week, but were overpowered and beaten back after a brisk fight with retainers of Asiatic origin, who waste no love on Albanians.

Destination of the Earth

AN expedition has been sent out from the Lick Observatory in California to Chile to examine the light of the southern stars with reference to the question of the earth's alleged flight through space at the rate of 300,000,000 miles a year in the general direction of the northern star, Vegas. The southern stars have never been as thoroughly studied as the northern. By a careful observation of the former, it is hoped that light will be thrown on the question of the strange voyage of the sun and its faithful satellite, this globe, through the unexplored ocean of immensity. The earth, it is said, never gets back to the same place after each annual revolution. The flight of the sun toward the north is apparently straight, but the path of the earth, since it is compelled all the while to circle about the speeding sun, is a great spiral. The expectation is that the Lick expedition to Chile will discover facts bearing not only on this question of the destination of the earth, but also upon other interesting problems regarding the organization of the universe.

Future of Servia

NOW that Europe has recovered somewhat from its horror at the awful work done by the conspirators against the life of the late King Alexander in the palace at Belgrade, the Great Powers are beginning to watch the course of events in Servia with the keenest interest. While the Powers may not interfere directly or at once in the affairs of that kingdom, strong pressure will probably be exerted to compel the punishment of the assassins, as it is felt in every European court to be an intolerable thing that such conspirators should enjoy

immunity. Colonel Maschin particularly is glorying in his deeds. The Servians themselves are democratic, and it has been proposed, even by one of the new ministers, that a republic should be established. This proposition is hardly likely to be carried out, although, on the other hand, Peter Karageorgevitch is not certain of ascending the throne undisturbed. The Nitsch garrison has not sympathized with the assassins, and a civil war in Servia is possible. Prince Mirko of Montenegro may develop as a strong candidate for the headship of the turbulent kingdom. But the king who mounts the steps of a throne wet with the blood of his predecessor will not be envied by the world, nor readily secure the friendship of other rulers.

EVENTS WORTH NOTING

The Italian Legation at Peking has begun the installation of the Marconi system of wireless telegraph, to communicate directly with ships in the Gulf of Pe-cho-Li.

The International Chemical Congress at its recent meeting in Berlin adopted a resolution favoring an international agreement prohibiting the use of phosphorus in making matches.

Professor Charles S. Sargent, of the Arnold Arboretum, accompanied by Dr. John Muir, has sailed for a tour through Europe and Northern Asia, to collect specimens for the Arboretum.

An attempt is being made at Buenos Ayres to unite all the Germans, Austrians, Swiss and Scandinavians of the Argentine Republic into a Teutonic League for protective purposes, and to secure justice in the courts.

At last Thursday's session of the World's Woman's Christian Temperance Union Lady Henry Somerset was re-elected president and Mrs. Lillian M. N. Stevens was re-elected vice-president at large. Mrs. Clara Parrish Wright, of Paris, Ill., was elected superintendent of the Young Women's Branch.

During the year 1902 the net tonnage passing through the Suez Canal increased 424,573 tons over 1901, and 1,510,251 tons over 1900. The transit receipts amounted to \$20,744,004—the highest figure reached since the opening of the Canal. In 1902, 3,708 vessels passed through the Canal, of which number 2,165 carried the British flag.

The French operations against the Figuig tribesmen have been concluded by the expression of a willingness on the part of the head men of Figuig to execute the conditions imposed by the French commander, General O'Connor, which include the surrender of arms, the payment of an indemnity amounting to \$13,800, and the delivery of hostages.

The steamer "Gulnare," belonging to the Canadian Government, has been making an exhaustive series of surveys off Cape Race, to determine the variability of the currents and tides, with a view to preventing the appalling disasters that so often occur on that treacherous coast. It is expected that valuable scientific results will be attained when the full data are compiled and classified.

The wonderful penetrative power of radium has been exemplified in a curious way in Paris. Instruments on an upper floor of a building, which were used for detecting electric disturbances in the atmosphere, suddenly began one day to exhibit remarkable fluctuations, for which no reason could be assigned, until after a little it

was found that an infinitesimal particle of radium in the cellar of the house had caused the disturbance. The particle of the new metallic salt had been left in the cellar accidentally, after the making of some experiments.

A typhoon of extraordinary violence swept over Hanoi, Namdinh, and Thelbinh, in French Cochinchina, last Friday, causing great damage. Three railway trains were overturned.

A movement has been started among the Yale alumni which has in view the reconstruction and preservation of old "South Middle"—the last surviving building of the famous old "Brick Row"—as a museum of Connecticut history.

The flood crisis at East St. Louis is passed, and the life-savers have turned to saving property. Great suffering has been caused by the cold, and the forlorn condition of the unfortunate refugees has appealed strongly to the charity of the country.

At the annual meeting of the Congregational Education Society held in Boston, June 10, the fact was stated that a legacy of \$58,167 had been received from the estate of Solomon Mead, of Greenwich, Conn. The society has helped 22 academies, and aid has been given to 161 pupils. The work in Utah and New Mexico has been pressed as vigorously as the resources of the Society have allowed.

A decree has been issued authorizing the construction of the Shanghai-Nanking Railroad, which has been projected by a British and Chinese corporation. The railroad, which is expected to be completed in five years, cannot be transferred to other than British control. In connection with the railway, the Chinese Government guarantees a loan of 3,250,000 taels, at 5 per cent. interest.

The cause of the outbreak of typhoid fever that has been prevailing at Leland Stanford University, which developed 110 cases of the disease, has been traced to milk contaminated through water in which the cans and pails of a dairy were washed. Infectious matter from a case of typhoid fever was thrown on the ground, whence it was washed by the rains into a brook, and thence into a trough where the dairy utensils were cleaned.

Arthur Chamberlain, brother of the Colonial Secretary of Great Britain, has come to the conclusion that a workman cannot maintain himself, wife and three children for less than \$5.50 a week, and he has established that as the lowest rate of wages in the five manufactories with which he is connected. One of these firms manufactures guns and ammunition. In order to effect this change Mr. Chamberlain has discharged some workmen whose services are said not to be worth as much as \$5.50 a week. American workmen would smile at such a rate of remuneration for skilled labor.

At the twenty-first International Biennial Convention of the Society of Christian Endeavor, which will be held in Denver, Col., July 9 to 13, seventeen churches will be used as headquarters for the various State delegations, the New York delegates being assigned to Trinity Methodist Episcopal Church.

North China is suffering from the severest drought experienced in many years. The Emperor's prayers for rain proving unavailing, the Governor of Peking was sent to bring the "Iron Rain Table" from its temple near the southern border of the province and escort it to Peking in order to obtain rain. The Chinese have great faith in the rain-producing powers of the table, and declare that the end of the drought is now assured.

THE ROSE MONTH

JUNE is passing — the month of roses — and an uncontrollable sadness fills the heart of the flower lover when the long bright June days are gone — days that were redolent with the fragrance of this queen of flowers. But many other bright and beautiful summer blossoms are with us, or will soon be here, and in the autumn the purple asters and golden-rod will brighten the highways, and the gorgeous chrysanthemums will lighten the gloom of the late fall months. There is no month without flowers. When the snow covers the earth without, the windows glow with beauty kept alive by careful hands within.

So God sows joy for human lives. From the cradle to the grave the flowers bloom. One joy passes, but another comes. All are not alike beautiful, but they brighten life and cheer it always, and the blue forget-me-nots grow upon the very brink of the grave. Sad heart, look for the flowers, for God has them blooming for thee now!

THE UNDISCERNING LISTENER

AFTER considerable observation we have reached the conclusion that most people listen to pulpit and platform utterances with their critical faculties asleep. Their mental machinery stops when they open their ears. It is a rare case in which a man is found who keeps his judgment alert, his questioning powers on the watch, while in the attitude of hearing a public address. "Take heed how ye hear," was a needed admonition when our Lord spoke the words ages ago; it is still a wise maxim to keep before us. The habit of listening even to a sermon in an entirely acquiescent mood, swallowing down every statement, argument, and illustration as though it were literally "Gospel truth," is a demoralizing one, which betokens mental lassitude, and contains a hint of the former days when people, under stress of heavy penalties, had to accept whatever the priest said, without demur, and in the attitude of faith. We have seen even an Annual Conference swallow down, without apparent effort, utterances which had no worth whatever when weighed in the balances of a discerning judgment. Tricked out in gorgeous apparel, however, and spoken with an *ex cathedra* air of authority, they carried the day. Then we have sat in silence and asked: "What has become of the reasoning powers, the critical faculties, the common sense, of this audience?" And there was not even an echo to answer our inquiry.

Two recent instances have prompted the foregoing comments. One occurred at a missionary meeting where several hundred women were holding an all-day service, full of good feeling and abounding in wholesome influences. One speaker, a woman, in urging a wider use of literature bearing on the great theme of world-wide evangelization, said: "In view of the well-known fact that one-seventh of all the books that are published in the world today are upon missionary themes, I wonder that all our women do not read at least the best of them." In face of this extraordinary declaration,

which we supposed would call forth possibly on some face a questioning look, a raising of the eyebrows, a change of expression, we saw no sign anywhere in the congregation of any other mental attitude except that of absolute confidence in the statement. A dozen pastors were there; but not one of them seemed to note the statement as out of the common run. These men, of all others, should have been alert to discover the invalidity of such an outrageous perversion of fact. But not one of them appeared to see in the allegation anything abnormal. The value and the amplitude of the missionary literature of our time are facts which do not need to be buttressed by exaggeration. The statement alluded to is so far out of the range of fact that it can hardly be dealt with in sobriety of language. Last year there were in round numbers 3,500 new publications issued in England and in the United States, leaving out of the reckoning new editions of standard works. Many hundreds of these new books were works of fiction; a good proportion consisted of biography, history, and exploration; on political and sociological topics an unusual number of good books appeared; but out of the whole list of 3,500 new titles there were not fifty books, possibly not more than half that number, on missionary topics. In order to give place to the excellent lady's statement we would have to apply to it a modification of the Gospel rule of "seventy times seven." The mental operation of a public speaker who utters such a statement, and the mental condition of a great audience which will "drink it down, drink it down," cannot easily be analyzed.

The other instance occurred at a college commencement. The annual sermon was being delivered, and the preacher, in order to arouse, urge forward and hearten the class of graduates before him, was depicting with oratorical vividness the great opportunities which the youthful period of ambition and energy affords for winning success. This was one sentence from that portion of his address: "It is said that most of the great things which have been accomplished in this world have been done by men under thirty years of age." What effect, do you ask, was produced by this asseveration? It was apparently accepted as a broad and wise generalization; no one on the platform, or in the congregation, seemed to question the truth of it. Yes, we believe we saw an editor in the congregation put his hand to his face, seemingly to conceal the expression of protest and indignation which irresistibly came over his countenance. His eye as we caught its expression across the congregation had in it a combative gleam, and we fancied that he would have been glad to get the floor just then. As we pondered the declaration, we recalled Saul of Tarsus, who had not preached a single sermon when he was thirty-six years of age, and had hardly entered upon his work at forty-five; we thought of John Wesley, who at thirty-six was barely starting out in his career; we called to mind George Washington, who was forty-four when he became commander-in-chief of the Revolutionary Army at Boston, and fifty-seven when he began his first term as President; and

Martin Luther, who at thirty-eight had barely begun his life's task; and Benjamin Franklin, who was nearly seventy when he became one of the leaders in the American Revolution; and Lincoln, who was fifty when his debate with Douglas brought him before the country. The precocious ability shown by Alexander Hamilton, the younger Pitt, Napoleon Bonaparte, Alexander the Great and Julius Caesar hardly affords warrant for any large generalization on the other side of the case, while the instance of random speech cited simply teaches another lesson concerning the duty of a public speaker to weigh his utterances before he gives them forth, lest some hearer in his audience may after due consideration pronounce the sentence: "Weighed in the balances and found wanting!"

THE HOLY SPIRIT

HE is the spirit of Holiness. Holiness becomes possible to us through Him, and only through Him. He demands, and He creates, holiness of heart. If He dwells in a human heart, that heart becomes a holy of holies. Men sometimes sigh for power when the power is at their command, if they are but willing to pay the price. Men fear the strength of the spiritual Niagara. They want to regulate the Spirit of God. This attempt is foredoomed to failure. Throw the flood-gates open, and the Spirit will come in. Let Him have His way, and He will abide. Follow Him, and He will be an unfailing guide. He may not teach us what we want to know, but He will teach us what we ought to know. He may not make us what we want to be, but He will make us what we ought to be.

New truth, new ways, new life, new love — this is the Spirit's work. He has no agent; He does His own work. He has no rival; He never fails. His voice is full of comfort; His heart is full of tenderness; His touch is full of power; His presence brings infinite calm. Our Pentecost is today, and it is not a lesser Pentecost. The gates swing wide, the mighty stream sweeps through them in undiminished volume. No thought of age in the eternal years, no hint of weakness in the Omnipotent Arm. Never dawned a day of brighter promise and of mightier power, of grander opportunity and of nobler gifts, than the sunlit, glory-crowned morn of today.

Say not, dream not, that the golden age of holiness and spiritual power lies in the past. May the church's faith not waver, but grasp more firmly the promise of the Father, and realize more fully than ever before the baptism of the Holy Ghost.

New Unity of Doctrinal Views

A SINGULAR illustration of the new unity of doctrinal views which is binding together the once discordant schools of theology of Protestantism is afforded by the recent utterances of Rev. Dr. John Laidlaw, who for more than twenty years has been professor of systematic theology in Free College, Edinburgh, one of the leading institutions of the United Free Church of Scotland, and who is recognized as one of the really great theological thinkers of Presbyterianism in that coun-

try. Two of his volumes are well known in this country as having exceptional value — "The Bible Doctrine of Man" and "The Miracles of Our Lord." A more recent volume is a contribution to a series of Bible class handbooks, called "Foundation Truths of Scripture." In it is a chapter on "Sanctification" which in some of its teachings approximates very closely the best and most thoroughly considered utterances of John Wesley on that subject, while at the same time he puts his convictions very much as Dr. Mudge and Chancellor Huntingdon have phrased their conclusions. He declares, for instance, that the denial or exclusion by ordinary evangelical teaching of a place in the process of gradual sanctification for a critical and radical upward and forward step, whereby a new spiritual horizon is seen and a new experience is won, "is plainly unscriptural and wrong." He expressly teaches that "in the redeemed life there may come a crisis when the Christian suddenly, if not instantaneously, rises into a higher life by some new illumination or by some special believing apprehension of the grace of our Redeemer and Sanctifier." He exhorts his readers not to be scared by the term "perfectionism," although it has been used by fanatics and has been perverted both by advocates and opponents of the higher life, and urges that the term itself, which he discards, ought not to frighten any one away from duly apprehending the precious New Testament promises and teachings on the theme of holiness. As we understand Dr. Laidlaw, he does not teach that this "new experience" is a final cleansing of the heart, but that it is rather one of several, or possibly many, emergences into a new life which are made possible to the believer by grace. In this view he stands with recent writers on the subject in our denomination rather than with Wesley and Fletcher. But it is a striking fact that a Presbyterian theologian should in his treatment of the doctrine under consideration take ground which brings him so close to that which has been occupied by Wesleyans for a century and a half.

Kingdom of Christ Advances

IN discussing the condition of the Christian Church and the kingdom of Jesus Christ, recently, with one of our thoughtful ministers, he finally said, with much positiveness and assurance: "Well, the kingdom of Jesus Christ is advancing if the churches are not." We commend his statement to the thoughtful attention of our readers, because we are assured of its unquestioned truth and accuracy. The careful and unprejudiced observer, if he make the condition and state of the churches of any or all denominations the indicator of the advance of Christianity, will find but little to encourage him. Indeed, if he apply the conventional tests — the measure of attendance upon the week-day meetings, and the number of conversions reported — he is forced to the conclusion that there is a retrogression of religious life in all our churches. But if the principles and standards of Jesus Christ be taken as the test for the measurement of the condition of the communities at large, we must conclude that His kingdom was never making such rapid advance. Whether or not men concede that He is divine — God manifest in the flesh — they do crown Him as the highest manifestation of humanity, as revealing principles which, when adopted to a greater or less extent, in just so far as they are obeyed, result in the highest good to the entire community.

While this is not by any means all that is desired, yet it is an immense concession, and, we believe, is the prophecy of the

larger and better day for the Christianity which is soon to dawn on a waiting world. The kingdom of Jesus Christ is being brought in, even though the churches are not doing it. And who does not feel at times with great sorrow that the church — many churches, we fear indeed all — is a very poor representative of the religion of Jesus Christ? Who, in entire honesty and frankness, would not be obliged to confess that the ordinary pulpit and the ordinary church member very poorly represent Him? Hugh Price Hughes once said, in speaking of some person who had been represented to him as a noteworthy member of the Christian Church: "He may be very religious, but he does not remind me of Jesus Christ." Ministers and members of Christian churches should excel in reminding everybody of Jesus Christ; and yet here is where they signally fail — and that two thousand years after Jesus appeared on this earth. May it not be that God, in His work of revealing His Son to mankind, is obliged to go outside the churches and seek a new discipleship? Is not the mind and spirit of Jesus, as with Judaism in the olden time, forced to break over the conventional barriers and low standards of the church and heaven and mold society as a whole? Surely the kingdom of Christ is coming into society, and in a form more like the Jesus whom it so beautifully represents. This was the kingdom that Phillips Brooks saw which inspired his preaching and made him a glowing Christian optimist. This is the kingdom which is coming to bless and save this hoary world everywhere, and this is the larger kingdom for which discouraged saints must look.

This kingdom will be seen in multitudes of lives, fashioned after the Christ model, but unattached to the churches; it is seen in the active philanthropies and charities which men and women of this age, unconnected with the church, are establishing. The founders and donors would scarcely claim to be Christian disciples, but assuredly they would be embraced in Jesus' own inclusive commendation: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me." And any one who does this is certainly helping to bring in His kingdom — is really doing it now. Yes, the kingdom of Jesus Christ is advancing; and if the churches are not to be ignored and disowned, they must represent better and more vitally the real spirit of the Master whom they nominally claim.

Bishop Warne's Appeal

BISHOP FRANK W. WARNE has written an open letter in which he makes an appeal to the Board of Bishops and the Missionary Society, pleading that a special effort be made in connection with this Wesleyan bicentenary year to raise \$2,000,000 to be used for debt-paying, new buildings, acquirement of property, and establishing endowments in the foreign missionary fields of the Methodist Episcopal Church. He pleads that the rapid growth of the work has made it impossible for the Missionary Society to acquire property sufficient for its current needs, while debts have been incurred in critical times of necessity which ought to be paid. He believes that one million persons could be secured to give a dollar each, and that the second million can be had from special givers in larger sums for distinctive objects.

That the need is great, beyond the possibility of full appreciation except by those who are on the field, we have no doubt. Bishop Warne indicates his conviction that in Southern Asia alone \$700,000 are urgently needed for schools, parsonages, churches,

presses, and endowments. This field, it may be recalled, covers a vast territory — the seven Conferences and Mission Conferences in India, Burma and Malaysia, and the work in the Philippine Islands — and includes about one-fifth of the population on the globe, in the neighborhood of three hundred millions of people!

In connection with this appeal, we suggest that the time has come when gifts commensurate with the needs of the heathen world are due from men of wealth. The benefactions to education in our own country have been growing rapidly from year to year; and it has come to be taken for granted that these gifts, for libraries, new buildings, endowments, and fellowships, will aggregate from sixty to a hundred million dollars annually. Something creditable has been recently done for many of our own denominational schools; but there is a larger debt that we owe, suggested by St. Paul's words, "I am a debtor to all men." If we expect our work in other lands to grow as it ought, we must house it adequately; we must erect schools and libraries; we must acquire printing plants and establish industries; and all this will require large outlays of money. Men of wealth, here you have placed before you a notable opportunity!

PERSONALS

— Dr. William F. Warren will soon go to Hyannisport for the season.

— Bishop Hartzell is to sail from New York on Wednesday of this week.

— Rev. Frank B. Upham, of Mamaroneck, N. Y., son of Prof. S. F. Upham, D. D., received the degree of D. D. from Syracuse University last week.

— Rev. Matt. S. Hughes, D. D., of Kansas City, Mo., delivers the address at the annual Commencement of Northwestern University, this week Thursday.

— Miss Enid Shaw, a daughter of Secretary of the Treasury Shaw, will graduate this week at Cornell College, Mount Vernon, Iowa, her father's Alma Mater.

— Rev. and Mrs. George H. Clarke will celebrate the 25th anniversary of their marriage at the parsonage of Broadway Church, Somerville, 150 Walnut St., June 23, from 3 until 10 o'clock.

— Dr. W. E. Huntington, acting president of Boston University, and Rev. E. H. Hughes, president-elect of De Pauw University, receive the honorary degree of S. T. D. (Doctor of Sacred Theology) from Syracuse University.

— Mr. and Mrs. Charles Harrison Croucher announce the marriage of their sister, Miss Miranda Croucher, to Dr. George Henry Packard, on Thursday, June 11, at Medford.

— Next October Dr. Herbert F. Fisk will complete his thirtieth year as principal of the Academy of Northwestern University. Extensive preparations are being made by the University management and the alumni to properly recognize his great work.

— President F. H. Knight, of New Orleans University, and his family arrived in Boston last week. They will spend their vacation in North Reading. Dr. Knight is available for addresses upon the work of the Freedmen's Aid Society, and as pulpit supply.

— On a recent rainy Sunday in London, Rev. R. J. Campbell, Dr. Parker's successor, preached to 7,000 people, about half of them present in the morning, and half at night. On the same day there were present, at St. Paul's Cathedral, at two services, 2,337 persons. It will be remem-

bered that Mr. Campbell is to be heard at the International Epworth League convention at Detroit.

— Rev. Dr. Daniel Dorchester, Jr., gave the anniversary address at Allegheny College, Meadville, Pa., June 15.

— Lady Henry Somerset was re-elected president of the World's Woman's Christian Temperance Union at Geneva, Switzerland, last week.

— Rev. and Mrs. Dillon Bronson, of Brookline, left Monday to visit in Iowa and to spend July and August in Labrador and Newfoundland.

— A letter is received from Rev. J. M. Durrell, announcing the death of Rev. Dana Cotton, of East Woburn, N. H., but at this writing we are without particulars.

— Mrs. Joseph Whitney Cushing, of Brookline, announces the engagement of her daughter, Miss Carrie Woodbury Cushing, to William Leonard Snow, of Brookline.

— The *Methodist Advocate-Journal* says: "Rev. Luther Freeman, our pastor at First Church, Chattanooga, is making a deep impression upon the city, and his services are being widely sought."

— Gypsy Smith, a prominent figure among the Free Churches of England, has accepted an invitation from the Christian people of South Africa to spend three months or more in evangelistic work in that country.

— Rev. and Mrs. Robert Paterson, both of whom are seventy-seven years old, celebrated the fifty-third anniversary of their marriage, June 12, at the residence of their son, Dr. W. A. Paterson, in Gansevoort, N. Y. He is the only survivor of a class of thirteen who joined the Troy Conference.

— Miss Rachel Rand, daughter of Mr. Avery L. Rand, of Newton Centre (a prominent member of the Boston Wesleyan Association), was united in marriage, on Thursday evening of last week, with Rev. Edwin Whitney Bishop, son of the late Sherman B. Bishop, of Norwich, Conn. The ceremony was performed by Rev. Ralph T. Flewelling at the home of the bride, 1073 Centre St., Newton Centre. Rev. and Mrs. Bishop will reside in Concord, N. H., where Mr. Bishop is pastor of the South Congregational Church.

— The 20th wedding anniversary of Rev. and Mrs. Charles Tilton was celebrated at the parsonage of St. Paul's Church, Lynn, June 8. Many friends were present, not only from the pastor's parish at St. Paul's, but from former pastorates, a special electric bringing Salem friends numbering sixty in all. The parsonage was tastefully decorated for the occasion by J. M. Hazleton, of Salem. Letters of congratulation were received from a host of friends, including many of the Bishops, Gov. Bates, and Dr. W. F. Warren. The wealth of gifts displayed attested the love of friends in many former parishes, as well as the present.

— Miss Margaret Long, daughter of Hon. John D. Long, ex-Secretary of the Navy, was one of six women to receive the degree of M. D. at the commencement of Johns Hopkins University last week. Her father has taken a deep interest in her progress. Miss Long has finished very successfully a long and arduous course of study, and stands high in the graduating class. She was warmly congratulated by her fellow-graduates. Miss Long took the degree of A. B. at Smith College in 1895.

— The residence of Rev. J. A. Morelen, of Dresden Mills, Me., was the scene of a festive occasion, on Saturday, May 30, at 10 A. M., when his daughter, Miss Evie,

was united in marriage with Mr. Sylvester Francis Studley. Rev. F. W. Brooks, pastor of the Dresden Church, performed the ceremony. The bride was attired in white muslin and wore lilies of the valley. About forty friends and relatives were present, who left many substantial tokens of their regard. Mr. and Mrs. Studley left on the afternoon train for a short trip.

— We are gratified to read the following personal mention in last week's *California Christian Advocate*: "Rev. George B. Smyth, D. D., assistant missionary secretary, has made a great missionary campaign covering the greater part of the Pacific Coast. The convictions of the church have been broadened, deepened and confirmed by the great campaign. Notwithstanding the strain of almost daily speeches and addresses, and the hardships of travel, his health is much improved, and he is in fine condition for the round of the Conferences."

— A pretty home wedding took place at the Methodist parsonage in Ware, Wednesday noon, June 10, when Mr. Fred P. Webber was united in marriage with Miss Minerva A. Hall, of Dennis. Rev. Putnam Webber, father of the groom, officiated. The house was decorated with mountain laurel and maiden-hair ferns. Mr. and Mrs. Webber took the afternoon train for Dennis, Cape Cod, where they will spend the summer. In the fall Mr. Webber will sail for Rome, Italy, where he will spend the winter in study at the American School of Classical Studies as Jacob Sleeper Fellow of Boston University, College of Liberal Arts.

— A party of missionaries bound for Liberia sailed on the "Lucania," Saturday, June 13. Mr. and Mrs. Ferdinand M. Allen, with their two children, are returning after a furlough of one year spent in the United States. Mr. Allen will resume his work as superintendent of the Methodist Mission Press in Monrovia. The other members of the party are Mr. and Mrs. Thomas Ruthertford McWilliams, appointed missionaries to Liberia at the May meeting of the Board of Managers. Mr. McWilliams is a graduate of Kansas State University, class of 1901, and for the past year has been instructor in science in New Orleans University. He will be a professor in the College of West Africa, Monrovia.

— A pleasant reunion unexpectedly occurred at the home of Rev. Edwin H. Hughes, of Malden, recently, the parties concerned being Rev. Dr. Geo. C. Wilding, pastor of St. James Church, Elizabeth, N. J., and Rev. T. B. Hughes and wife, parents of Revs. E. H. and Matt. S. Hughes. When the latter were boys their father was pastor at Parkersburg, W. Va., of which district Dr. Wilding was the presiding elder. Mr. Hughes, Sr., has since served as a presiding elder in the Iowa Conference, and is now pastor at Albion, Iowa. Dr. Wilding's career embraces service in the Illinois, Puget Sound and Newark Conferences. He was on a lecturing trip through Massachusetts when he chanced to meet his old friends who were in Malden to attend the Magee-Ebbett wedding.

— Miss Miranda Croucher, so well known to our readers as a missionary in China, whose marriage, June 11, to Dr. George Henry Packard, of Medford, is announced on the preceding page, was graduated at Boston University in 1893, and then went to China. For five years she was stationed at Tsunhua, about one hundred miles east of Peking, at a school for girls. Amid the Boxer troubles she escaped from the city in time to avoid being slain with the rest of the missionaries, and

made her way to Tien-Tsin, where she suffered with the others during the siege until relieved by the allied army. She came to Medford in September, 1900, and lived a year. In October, 1901, on account of the urgent necessities of the work, she returned to China and remained until last month. Dr. and Mrs. Packard will reside at 10 Salem St., Medford.

BRIEFLETS

Let us not think that some kinds of burdens are not fit to be cast upon the Lord. He wants our every burden — the shame of it, the sorrow of it. These are the very things He wants to take from us. The dignity, the discipline, the helpfulness of the burden, He will still let us bear.

A well-known layman writes: "Will you not ask our ministers to get a new and shorter prayer for the public services on Sunday? I wonder if our preachers fully realize how much this part of the service should mean to their wearied business and home-vexed and spiritually hungry people. Our minister, good as he is, prays the same prayer every Sunday, even to the phraseology, and prays much too long. Cannot you help us who are in the pews in this all important matter?" This is a delicate question, and yet so very urgent that we permit our correspondent to voice his own earnest request. Surely more thought, meditation and preparation should be given to this subject. One improvement, at least, can be made by many — the ordinary public prayer can be shortened at least a third. Let the minister time himself — or, better, have his faithful wife do it. Let him write out his prayer occasionally and read it critically to see what he is really asking for.

Conscience becomes unreliable unless it has a right environment of will, purpose and habit. It trembles away from the moral pole, like a compass-needle from the magnetic pole, when conduct surrounds it habitually with what is wrong or questionable. Life must be clear and clean, if conscience is to be taken as its infallible guide.

We learn that Jennings & Pye are to bring out immediately for the summer trade and the camp meeting season a new book by Dr. James Mudge, entitled, "The Land of Faith," a companion to the author's "The Life of Love," which appeared last year, and has had, we believe, a very satisfactory sale, receiving highest praise from the best judges, including several of the Bishops. We anticipate for the present one equal or greater success, as a manual of highest experience and an important help to growth in grace.

Why does it seem harder to most people to pray when all is bright and well than in times of trouble and apprehension? Is it not because of the tendency to forget God in happiness and contentment, to leave Him out of the sunshine of life, as if that were not of His sending or caring? God is as near to His children in their happiness as in their sorrow, and whosoever leaves gratitude out of prayer in so far shuts God out of his life.

The New England district of the Salvation Army has hired the old Chautauqua grounds, Framingham, for the August meetings of the Army. For the past twenty years the summer camp-meetings have been held at Old Orchard, Me. The officers feel, however, that Old Orchard is

too far from the centre of present activities, as there are only a few of the Salvation Army in Maine.

Bishop Potter is quoted as saying of a new church he was asked to consecrate: "It is a beautiful building, with only three faults: you cannot see in it, you cannot hear in it, you cannot breathe in it."

The Chicago Tribune, in an editorial entitled, "The Name will Not be Changed," sums up the facts as follows: "Nearly all the dioceses of the Protestant Episcopal Church have voted on the question of a change of name, and have signified marked disapproval of the proposition. About 2,000 ministers and 280,000 communicants have voted in the negative, and 211 clergymen and 24,000 communicants have voted positively in the affirmative. The minority party will not cease agitating, but it will be a long time before it can make all the converts it needs."

The funeral of Rev. W. T. Worth was held in the Boston Street Church, Lynn, on Wednesday, June 10, Rev. Dr. J. M. Leonard, presiding elder of Lynn District, officiating. Addresses were made by Rev. W. J. Thompson and Bishop W. F. Mallalieu. Rev. Dr. Willard T. Perrin, presiding elder of Boston District, offered prayer. The church was completely filled with friends of the deceased, who came from all the churches in the New England Conference which Mr. Worth had served as pastor. About forty of his brother ministers were present. The floral offerings were as beautiful as nature, art, and love could make them. Prayer was offered at the grave by Rev. Dr. Frank C. Haddock. The pallbearers were Revs. R. L. Greene, Frederick Woods, John D. Pickles, Charles Tilton, George S. Chadbourne, William Full, and T. Corwin Watkins.

SUNDAY STUDYING

IN at least one of the largest universities in the United States it is the general practice among the students to study on Sunday. Lessons are assigned by the professors with the evident expectation that the students will use the hours of Sunday for study. In at least one of the largest colleges for the separate education of women Sunday studying is a common practice. What can be stated thus as a matter of fact in regard to these cases is presumably true in regard to other universities and colleges for both young men and young women. "It is a condition and not a theory" which confronts those who disapprove this general and apparently increasing practice. What are they going to do about it?—is the question.

From a moral point of view Sunday studying stands upon a low plane. It may be admitted at the outset that it is difficult to know always exactly where to draw the line in the observance of the Lord's Day. It may be admitted that the average opinion of church members today tolerates practices which would not have been tolerated a generation ago. The successive relaxations which have been made in the Sunday law of Massachusetts reveal a change in public sentiment which may or may not indicate a lower stage of public morality.

But, after all possible discount has been made in charity for those who permit and those who practice studying on Sunday, it remains the fact that the prac-

tice is on a low moral plane. In a college and university study is the work of the attendants. It is their regular secular occupation, just as running looms is the work of operatives in factories, just as selling dry goods is the work of clerks in a merchandise store, and just as field labor is the work of those employed upon farms. It is regular work, their occupation, and cannot be viewed in any other aspect. It is wholly secular in quality. Even though it be upon subjects which are themselves of moral or even religious quality, yet the study, as far as it is a part of the regular course of education, is work, nothing but work, and in its relation to the Lord's Day must be considered wholly from the point of view of a secular occupation.

Sunday study, therefore, stands upon exactly the same plane as running a dry goods store on Sunday, or operating a factory, or pursuing farm work in the fields. It is on an equally low moral plane. University and college professors who require, tolerate or condone Sunday studying are on precisely the same level as merchants who open their stores Sundays (which the law forbids them to do in this part of the country), or managers who run their factories Sundays, or farmers who make no difference in their field operations between Sunday and other days of the week. If the large dry goods houses of Boston, for instance, were to open their stores on Sunday (supposing that the law did not prevent them), they would be condemned by the average sense of the community as on a low plane. The entire laboring community might work all day Sunday with as much justification as students in college can employ the hours of Sunday for study. If any professor assigns lessons with the expectation that his students will work Sunday in order to appear creditably on Monday, then he is fully as reprehensible as a factory manager who should order his help into the mills on Sunday, or the farmer who should compel his hired men, on penalty of being discharged, to labor in the fields. When Sunday study is put thus in its true light, it is shown up as of a degraded moral quality, of a sort which disgraces those who permit it and those who practice it.

Sunday laws can reach manufacturers who open their mills on Sunday, and can prevent merchants from opening their doors on the Lord's Day. Whatever is open it can reach and stop. But Sunday studying, like gambling and other vice which is carried on indoors and in secret places, cannot be easily discovered. The community cannot protect itself against law-breakers as it can when the offense is committed in the open. But the violation of the law—which involves the violation of the moral law as well—is none the less obnoxious to the true standard of conduct. It proves as blunt a moral sense in the perpetrator as does any of the conspicuous offenses mentioned above. The obligation is put more directly upon citizens to be upon their honor. It is a matter which they must settle, in the main, in their own consciences, and it is a very sorry illustration of the standard of morality current in colleges both for men and for women that Sunday studying is practiced as generally as it is.

In the matter of studying by young women on Sunday it seems particularly vicious and unfortunate. It is these women, a few years hence, who will have a large share in the making of homes. But their practice of Sunday study gives promise of a weakened and perverted moral sense. Their homes will not be homes in which the Lord's Day will be honored. Their children will not be reared to have regard for Sunday. The sanctity with which the day ought to be surrounded will be dissipated and in its place will be a disregard which will permit within the home any kind of labor which the inmates choose to perform, and which, in its outward relation, will tolerate any amount or quality of work or amusement upon the sacred day. Students and professors who practice today studying upon Sunday are coming swiftly to that deplorable condition, and they can have neither excuse nor justification for their offense.

While the practice of Sunday study is serious and demoralizing for the entire community, when carried to its legitimate results in the course of a few years, it is such a secret thing, or may be so, that it is almost impossible to reach it otherwise than by moral appeal. Parents of young men and young women in college may lay upon their children their injunction to observe the Lord's Day, but when the children are away from home the responsibility is upon them, and the parents cannot know what is being done. While professors are not regarded, in most colleges, as standing *in loco parentis*, yet they have a great responsibility when they require Sunday study, and a college occupies a peculiarly heinous position which requires its students to work on Sunday. Home training must be the main reliance; but when that is lacking, or is weak and flabby upon this point, or is disregarded or defied by the students, then the situation is discouraging and tends always to become worse. Yet there is nothing stronger than home influence to rely upon. When that fails, then Sunday desecration will be unrestrained on the part of the young. The present situation is serious enough to deserve the attention of parents, students, professors and trustees.

The City Problem

DR. JOSIAH STRONG says that we have not yet learned how to live in cities. "Our fathers did not take up that problem, and we have been for the most part unconscious of it. Thousands of needless deaths occur in every city every year—which represents an unnecessary sacrifice that we lay on the altar of our ignorance. We have not, moreover, learned how to govern cities." There is altogether too much truth in this indictment. The modern city is a tremendous problem, and yet many treat the discussion of its affairs and administration as if city government were child's play. It is but fair to say, however, that it is too much to expect that any one generation will perfectly solve the city question. What each generation may properly be expected to do is to make some important contribution to that solution—a contribution proportionate in quantity and quality to its own opportunities and accumulated culture. Certainly if America does not remake its cities they will unmake America.

NOW REST, MY HEART

Now rest, my heart!
Canst thou by fretting keep the day
From sleeping in the arms of night,
Or mak^e one sunbeam longer stay,
Or bring one clouded star in sight?
Thou canst not keep life's pain away
From that soul dearer than thine own,
But thou canst trust each sorrow may
Bring blossoms where thorns might have
grown.
Now rest, my heart!

Now rest, my heart!
Two angels wait to give thee peace:
Remembrance with past blessings brings
Assurance that good will not cease;
Forgetfulness hath healing wings.
These will thy true companions be.
And hearts with burdens more than thine
May feel the love that shelters thee,
And seek the rest that is divine;
Then rest, my heart!

— Myra Goodwin Plantz.

THE ONLY SAVIOUR *

REV. W. L. WATKINSON, D. D.

"And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." — ACTS 4: 12.

THUS Peter declares the astonishing doctrine that the common salvation is found in Christ, and in Him alone. And have not the centuries attested the truth of his startling teaching? The preaching of Christ was to the Jews a stumbling-block, and to the Greeks foolishness; but time has vindicated the Crucified and shown how entirely He is the Saviour of sinful men and the exclusive hope of the race. The Cross is mean in aspect, but sublime in essence; weak in philosophy, but strong in history; poor in logic, but grand in experience; incredible in theory, but irresistible in fact. To-day every program of salvation that is suggested brings us back to Jesus Christ. "What must I do to be saved?" Where shall I find peace, purity, hope? What response do our thinkers and guides make to this pathetic appeal? Consider their schemes of salvation, and you find that often, without designing it, they bring us to the feet of the one divine Saviour.

We are

"Saved by Reason."

Now there can be no doubt whatever of this. We can be redeemed only by the great facts and laws of the eternal universe being understood and properly obeyed. There is no salvation except in knowledge, wisdom and philosophy. But what reason, whose reason? You reply: "Human reason, of course." Let us not call this reason; call it opinion, speculation, conjecture; but do not mistake human reasonings for reason. He who builds on man's dim senses, faulty logic and wavering conclusions can never be sure how far he is building on eternal truth. Christ is reason. "Reason became flesh, and dwelt among us." In Him we behold the knowledge, the wisdom, the philosophy, of God. The Epistles of St. Paul are full of the idea that in Christ Jesus is revealed the absolute, eternal reason. "He is the wisdom of God and the power of God."

We are

"Saved by Law."

Our thinkers insist that if we are saved it

must be by obedience to law. Keep the law, and in doing this you shall know peace and hope; keep the law, and it shall keep you. This also is indisputable. We shall never find salvation in breaking the law, only in keeping it through all its exceeding breadth. But we never can keep it except in the grace and indwelling of Jesus Christ. The cry, Keep the law and you shall live, is an indirect call to our Sovereign Lord: "For Christ is the end of the law unto righteousness to every one that believeth."

We are

"Saved by Our Better Self."

This is just now a popular cry. Our better self is to be stimulated to antagonize our baser self, and just as we reinforce the former shall we attain emancipation and perfection. This is quite right: we can be redeemed only by our better self. But where do we find this better self? A ghost of him we shall find within, but that ghost will not prevail to deliver us from the law of sin and death. Jesus Christ is the better self we seek. He is the ideal man, and as He is more and more fully revealed within us shall the baser self be subjugated and expelled.

We are

"Saved by Man."

We met with this fine sentence the other day in a tract inculcating secularism: "The oath of the Unwise is pledged that that only shall stand which has for its corner-stone Man." Very good, and very true, only not exactly in the sense its author meant. Salvation must come to man through man; the hope of humanity is in humanity. But what man? Any man? Certainly none will affirm this. What humanity? The whole of men put together in some way, or in some sense? Each man is imperfect, and millions of imperfect men put together can only make a gigantic imperfection, and we cannot expect redemption in any such conception of humanity. "The Man Christ Jesus." He is the man we are seeking; He is the revelation of the humanity that saves. "For the Son of Man came to seek and to save that which was lost."

We are

"Saved by God."

"Let us leave ourselves in the hands of the merciful God, and He will see us through." Now this is right again. But what God? The God revealed in the confusions and tragedies of nature? Surely we want clearer light on the Divine character before we trust Him as a Saviour. Or, is He the God commonly recognized as "The Unknown God?" We perishing men and women can look for little from Him. We "are saved by God." Yes, by God in Christ. "God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses." "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

Christ alone gives peace, purity, and help. There are many to instruct us, amuse us, govern us, only One to save us; but He is equal to His work, saving to the uttermost all that come unto God by Him.

THE HERO'S IDEALS FROM THE VIEW-POINT OF CROMWELL

REV. NEWELL DWIGHT HILLIS, D. D.

[Stenographic report of Commencement address at Lasell Seminary, June 9.]

I COUNT myself happy always upon any opportunity of addressing those who are interested in higher education, and especially those who have prosecuted their studies in the arts, in literature and science, and who have won their right to graduation and the reception of diplomas.

I bring to you today the message of Oliver Cromwell—a heroic and a pathetic story. For some strange reason men have always

Treated with Neglect their Greatest Heroes

and their greatest reformers, not alone in their youth, but in their manhood and their old age. History teems with examples and illustrations of this fact. One of the noblest men who ever walked the streets of Athens was Socrates, and to him was given the cup of poison. Dante in Florence did heroic work for his fellow-men, and they exiled him. The only widely known book that Spain has ever produced is the Don Quixote of Cervantes, and they paid him by giving him a dungeon for a house, fed him with coarse food, and clothed him with rags. And it is not surprising that Cromwell's story should show the same conditions.

He began his career as a farmer's boy, and the early part of his life was spent amid those scenes. At the age of forty-two he went to Parliament, still wearing the garb of a plain, humble farmer; but he lived to die in a palace. Nevertheless, no sooner was he dead than his bones were exhumed, his body hanged, and his skull was hung on Westminster Hall. Though three hundred years have passed, his ideals for his country and this republic are scarcely yet appreciated, and we have academic discussions concerning him in times like these. There are only a few great soldiers in all history—Alexander, Julius Caesar, Oliver Cromwell, General Grant. Nevertheless, although three hundred years have passed by, England today has no room for a great statue of Oliver Cromwell in Westminster Abbey, and has never unveiled a bust of him to give us any picture of his face. She has abundance of room for third-rate generals; she has abundance of room for a statue of Gen. Howe, who spent most of his time surrendering his sword to our fourth-rate generals in this country; but she has no room for Oliver Cromwell. Only a few days ago in England they spent three days and two nights discussing the question: "Has the time yet come when a prime minister dares to mention Oliver Cromwell when he goes to Windsor Castle?" and they decided that it was not best. It makes no difference what they think of Oliver Cromwell, but it is of great importance to know what Oliver Cromwell thinks about them. Bacon said, when dying: "I leave my name, my fame and my ideals to a foreign state;" and Oliver Cromwell might well have used those words: "I leave my name, my fame, and my ideals of liberty and of scholarship, of home and of church, to a foreign land—and to my own people when a long time has passed by."

There was only one world power at that time—Spain; and all the countries moved little England around like a petty pawn upon the chessboard of history. There were but two classes—the sort at one end of the line, the patrician at the other. There was only the will, the rule and the reign of the sovereign; he stood for

the divine right of kings, and has always represented servitude for the people. Women had no rights in that day. At one time Oliver Cromwell saw a beautiful girl sold at auction by her husband. The purchaser paid for her about £5, and led her home with a rope around her neck and tied her in his kitchen. They punished the serf class with hanging for little misdemeanors growing out of poverty, extreme want and hunger.

There was no such thing as Parliament standing out against this. There were men who believed in liberty, and who cherished noble ideals of home and of education, both for men and women, but these men were impotent and powerless to right England's wrongs.

It was the era of Shakespeare, whose intellect must be likened to some great ocean; it was the time of Jean Houdin; it was the time of scholars like Sir Harry Vane, one of the noblest gentlemen who ever walked the streets of Boston; it was the time of John Milton; it was the time of the two great jurists, Coke and Littleton. All these men stood for the home and for liberty; but all of them owned that their power absolutely failed to right England's wrongs.

This farmer's boy, Cromwell, goes up to Cambridge to study and educate himself to his ideals, and his ideals are the inspiration of his learning and his understanding; he studied, and he succeeded.

The measure of a man's greatness is often in contrast with the instruments he has and the weapons that he carries. It is comparatively a little thing for a soldier to storm a Gibraltar, to carry some great fortress, if he has mighty ships and powerful guns. But what if he goes up to that Gibraltar with the blood dripping from his finger tips, and beats down that cliff? Oliver Cromwell went up to this great fortress of oppression, not with the weapons we have today, but single-handed and almost alone. He went with bleeding finger tips. He beat down the citadel of tyranny, and laid the foundation for the republic of the American family (the mainspring of all inspiration), for the Christian school and higher education for young women and men, with the glorious teachers, the libraries and chapels of all our institutions. All this we trace to Cromwell.

After Cromwell had gone away that morning from the auction sale of the young woman, black with indignation, he said, as did Abraham Lincoln in his early life, when he saw a slave sold, that if God ever gave him a chance to strike that evil, he would strike it, and strike it as hard as he could. What was the condition of English life when he left Cambridge for his life-work? What was the political world in which they lived? There was a young man in the central part of England, named Sir John Eliot, who has lingered in the lecture halls; he is a lover of the right; he has traveled far and has come home with a universal sympathy for those oppressed. Discovering that pirates were impressing men and selling them as slaves, he raised money, fitted out a little fleet, went out and captured the leader of the pirates and brought him to Whitehall, only to incur the anger of the king, who had sold this right of piracy and given the right to prey upon his own commerce. John Eliot was carried to prison. Later on he weakened physically, and one day, finding all over his shirt front arterial blood and knowing that his death warrant had been signed, he wrote to the king asking: "A little more space, your majesty, that I may have room to die in." "It is not humble enough," was the reply of the king; and three weeks later he was dead. His son came to beg his father's

body for burial, and the king made answer: "Let him sleep among the criminals; he has refused to bow his knee to his king and sovereign lord." It was Oliver Cromwell and John Eliot who gave to your forefathers and your foremothers their ideals of liberty and the privileges of our modern life.

There was

No Middle Class in Cromwell's Day.

There was the patrician class and the serf class — the gulf between the two being as deep andathomless as that between Dives and Lazarus. The patrician said to the serf: "I cannot cross over to you, neither can you cross over to me." Oliver Cromwell said: "What shall be done to do away with this condition? The only thing is, a middle class must be created and feudalism thrown down, that the serfs may cross over on its ruins to the other class." At that time only one man in a hundred could write his own name. When he borrowed money at the bank for thirty days, he signed with a cross. Every fifth man in the country died from the great epidemics that swept over the land once in thirty years. Men knew nothing of health, of hygiene, of sanitation, or of the principles concerning them. There were no windows even to the houses of the common people. There were no common schools, and not a single school for the higher education of women. There was nothing in the way of universal acquirement of wisdom and knowledge, and the path to the libraries and picture galleries was closed to all save the patrician class.

Cromwell destroyed one hundred and fifty fortresses. You say that he did not love architecture; that he destroyed picture galleries; that he ruined palaces; that the great castles were a mass of smoking ruins. Ah, yes! but Cromwell loved the people more than he loved architecture; he tore down castles that he might make it possible for the middle class to cross over to the higher class, and thus he laid the foundation-stones for the common school system.

As Arnold at Rugby said to the boys who had the good fortune to study with him, every principle of higher education in England, and all the ideals that Horace Mann stood for in this country, all the best of these ideals, came from this man Cromwell, who stood for education primarily and secondarily, both academic and university, for young men and women alike.

But you cannot understand the era and ideals of Cromwell over against the blackness and darkness of that night-time of history save as you see England from another view-point. One day when Cromwell was about thirty, there was a strange scene took place over there in Holland on a Sunday morning and again on a Wednesday. People were there in crowds. They poured out of the church and formed a procession in the middle of the street; they walked down to the seashore and saw there the little ship "Speedwell" floating on the tide, and fell upon their knees when was uttered one of the most beautiful prayers the world has ever heard: "O Thou who holdest us all in the hollow of Thy hand, care Thou for these who go down to the sea in ships, and bring them in safety to the desired haven."

Who were those Pilgrim fathers and mothers? Were they the ignorant and poverty-stricken? Not so. They were graduates of Oxford. They were men who had received diplomas at Cambridge — men like Sir Harry Vane, and like Oliver Cromwell, who came to this country a little later; they came to a country that they knew not of. They were high in offices and honors. What kind of a nation

is it, what kind of a king is it, that expels noble men and women of this class, and sends them to this country to lay the foundation of our liberties?

The only other man like Cromwell was

John Wesley,

one of the world's greatest men, who lived a little later, and saved his country from a revolution. When we consider that Wesley spoke to millions of people, that he addressed to them tens of thousands of sermons, that through him great institutions were organized and by him great wrongs were righted, that he refused invitations to princes' palaces and gave himself to the colliers and the common people in the central part of England — telling them God would right their wrongs and that they must not strike, but must say, like Christ: "Father, forgive them, for they know not what they do!" — when we consider not only this great work, but his books on medicine, and other subjects, that he was the forerunner of Benjamin Franklin and the printing-press, and that even this is only a part of his great work, I think we must concede that John Wesley represents one of the supremest brains and mightiest hearts that the world has ever known. Reformer, philanthropist, religious teacher, the record of those worthy to have that name belongs to but few — only about twenty — and among that twenty John Wesley stands the highest of the great reformers and religious teachers of all times; and Oliver Cromwell is his brother — brother in spirit — who dedicated his life to the best ideals, the ideals that educate an ignorant man into a patriot who is willing to die for his country or his family, the mainspring of all institutions. Such men make towns to be cities; they make the desert to be a garden; they change savages into scholars and heroes.

It was the time of Charles I., who wrought such havoc upon England. When he proposed and planned to take possession of the endowment funds of England for his own purposes, Cromwell called together his little band of followers, explained to them his plans, and himself seized the fund and protected it for the use of Parliament. He righted many of England's wrongs by expelling from the statute-books some ninety unjust laws. He gave the first principles of education and religious liberty to the Quakers, to the Presbyterians, and to men without any religious faith. He declined to be England's monarch, and refused to allow his son to be made Prince of Wales.

Through Cromwell and his co-workers the home is made the first of all our institutions and the foundation of everything of value in a free nation. He made

Home the Most Beautiful Word in His Era.

William McKinley, standing in a later era for a certain nobility of love that can never be described, borrowed, I have often thought, his ideals from Oliver Cromwell — this man who for thirteen days and fourteen nights, without closing his eyes, broken-hearted but not despairing, stood for the great civil sanctities and sanctities. He hid his troubles, he concealed his tragedies, and went bravely to the end, making the home to be the first of all institutions. He spoke in no uncertain words about the marriage state. He thought that divorce was a disgrace; he believed that it was never justified, taking grounds which you and I perhaps would justify in this era when in the last twenty years 654,000 homes in this country have been interrupted and broken up by divorce; when the noblest and most patrician families in Boston, New

Continued on page 748

What Our Ministers Are Preaching

The Preaching Sculptor

REV. ALFRED J. HOUGH.

Pastor Church at Groton, Vt.

TEXT. — "And he carved all the walls of the house round about with figures of cherubims and palm trees and open flowers." — 1 KINGS 6: 29.

WHAT men do with a pen now men did with a chisel then. Our attention is arrested by the repetition of three things — cherubim, flowers, palm trees. This method focused thought on three great essentials — pure heart, strong mind, worshipful soul. The message of Jesus is carved in three words — come, become, overcome. Three words have in them the sweep of life's aspirations — love, home, heaven. Nature repeats for us three lessons every year — life, death, resurrection.

What is meant by the open flowers? Children? Yes. They were in God's temple. Purity? Yes. The flowers came out of Paradise with us and retained purity. Did they teach a lesson of God's care? Yes, for the least flower in the valley and the humblest soul. "I cannot reach up to the height of the cherubim, I have not the majesty of the palm, but I can get in with the flowers, and God's love and ministry will meet me there," a soul could say.

But they were open flowers. Life has its

the higher scaffolding and wrought his figure with eyes of flame, radiant face, and outspread wings in upward flight, he solved with his chisel the problem of the ages, and answered the deepest questions of the human heart. The flower will die. The palm tree cannot be any more than a palm tree. But man is more wing than foot, more soul than clay. He is not rooted here like flower and tree. This is not his rest. He is about to take wing. The heavens are his home. And the worshipers, seeing the winged creature above the flowers and the trees, would say in their hearts, "That explains; that satisfies;" and the glory and splendor of immortality would sweep over the vast assembly.

What have we carved on life's walls? Only the life of the flower? Have our aspirations only the reach of the tree? Let us go up on the higher scaffolding this morning and we shall find the Master has been there carving: "He that believeth on Me shall never see death;" "He that believeth on the Son hath everlasting life;" "Because I live, ye shall live also." The old sculptor said, the human life is coming out like this, and struck his cherubim in stone with upward flight. "It doth not yet appear what we shall be."

The Meaning of Life

REV. CHARLES W. BRADLEE.

Pastor Pleasant Street Church, Waterville, Me.

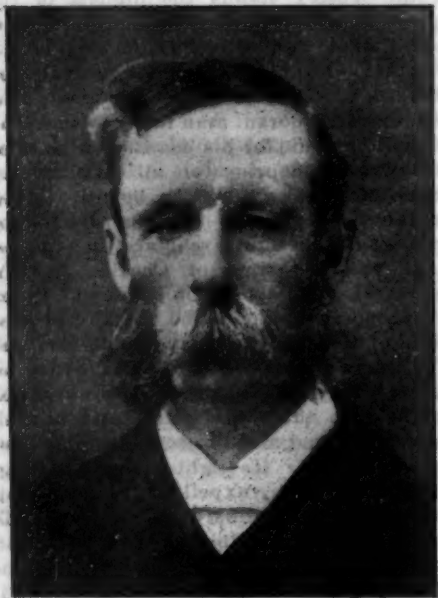
TEXT. — "What is your life?" — JAMES 4: 14.

JAMES speaks of the uncertainty of life; rather let us think of the certainty of it. Human life is very real and never ceases, though it may be removed from the seen to the unseen. When we truly live, we live forever. Yet, in a very true sense, we have to do only with the present. "What is your life now? What are you doing with your life now? I would emphasize the value of time. God has given each one of us a competency of time, but none to squander. Are you in school? Don't waste a moment. You deceive yourself if you think that you can take up farther on the study you neglect now, or that you will have leisure for the reading you might do today, when you come to perform man's or woman's full work in the world. Yours will be the exceptional case if you do, besides which you will not have cultivated the taste for it.

The trouble today is, there is too much of the ready-made for our use. Ready-made clothing, and so the girls are not taught to sew as their mothers were; ready-made wood-piles, and so the boys are not made muscular and given strong bodies by using the saw and axe; ready-made Sunday-school lessons, so that the Bible itself is not studied, as when I was a boy; ready-made translations, lectures instead of recitations, etc. I know that we live in an age of remarkable progress, but is there not danger of so rushing things as to become, however showy, quite superficial? The demand is always for prepared men and women. It is distinctly so today, and will be in the tomorrow in which you young people who are ready will be called to leadership. There are not so many favorites of fortune as some would have us believe, especially in this very practical age. The genius for hard work is the most reliable and the surest of reward. Reliance on what we call genius is often an excuse for laziness, and the one who seeks to live by his wits, usually becomes a rascal, a tramp, or a pauper. We need to apprehend our true relation to life

by realizing our true relation to God.

Man is not merely an animal of the highest order. He is not designed for eating and drinking and showing off clothes. He would never have been created for such insignificant purposes. Man is not intended for an automatic machine, that shall do so much work, wear out, and be cast aside. He is called to be the companion of, and fellow worker with, God. In the Divine plan there is a specific mission for every human being. To every penitent and believing soul comes the declaration: "I have chosen thee, saith the Lord of hosts." To hear and obey this call is to become a "chosen vessel of the Lord." There is a place for you to occupy, a work for you to perform for Christ and humanity. It may be very humble, but never unimportant. However lowly the sphere, if filled with honest, holy purpose, it will radiate around you life and energy and power, so that your seemingly small endeavor may prove a beneficent, cumulative influence that shall never cease until it meets you at the reckoning time yonder. But though working better than you know or dream, you may be sure that you are performing an inspired part. To the truly inspired "all things are possible." The world is constantly in need of such men

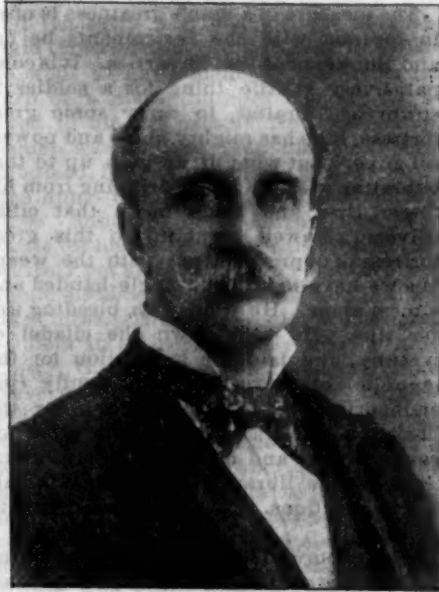


REV. A. J. HOUGH

receptive period, and it is one of vast importance. Jesus at Nazareth understood its meaning, and Nature understands it.

The stately palm is on the desert or the rocky mountain to show that a strong, majestic nature can be molded amidst poverty or storm. See the palm in a wild gale! It sways, bends, bows, but when the storm is past it springs back straight as a sunbeam at noonday. Souls can do this. They have done it. The palm bears fruit. It gives. Here is another distinct period in the development of life. "Freely ye have received, freely give." The flower life has come to an end — you must be palm trees now. Jesus received for thirty years that He might give forevermore. The palm tree in the 11th of Hebrews running a hundred feet into the air. Sacrifice. Good to be a flower; better to be a palm. More blessed to give than to receive. It is John Howard, Abraham Lincoln, Saul of Tarsus, and Wesley of England. Nature receives, like a great open flower, but she suddenly changes into the palm tree and becomes a splendid giver.

But when that old sculptor went up on



REV. C. W. BRADLEE

and women. God waits to touch with sacred fire your heart and mine.

The Temptation

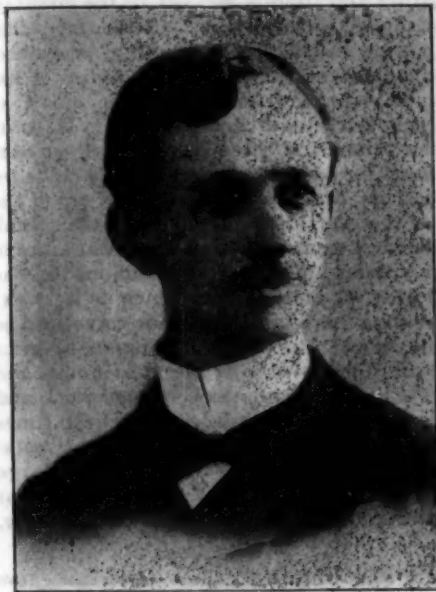
REV. EDGAR BLAKE.

Pastor St. Paul's Church, Manchester, N. H.

TEXT. — "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." — MATT. 4: 1.

AS far back as we have any record of the mind of Jesus we find Him conscious of His Messianic mission. It is doubtful, however, if He at first realized all that His mission involved, and it became necessary at some time in His career for Him to come face to face with all that His mission entailed of sacrifice and suffering before entering actively upon it. The Wilderness afforded a proper time and place for such a survey. He was alone, with nothing save the solitude of nature and the Spirit of God brooding over Him. Then for the first time, we believe, as He meditated upon His message and the chances of its favorable reception, came to Him the full realization of the opposition, the sacri-

fice and the suffering with which He should meet. In the Wilderness Jesus came face to face with Calvary. The question He had to settle was: Should He be true to duty and the call of God and enter the way of service that led to the cross, or should he turn back and save Himself from suffering? Should He live for others, or for Him-



REV. EDGAR BLAKE

self alone? This is the great temptation that comes to every man.

We often treat the sins of appetite and passion as the great temptations, but they are not so. They are only eddies in the stream of life. The great temptation comes when a man has to decide the course of his life and the channel in which it shall flow. No more solemn issue comes before a man for settlement than when he determines the ideal which his life shall follow. It is a temptation that touches the very formations of his moral being. It is the determining factor in human character and destiny.

When a man comes forth from the wilderness, victorious, determined that from henceforth he will be a man after God's own heart, he has little need to fear the lesser temptations. When Jesus made His decision to face toward Calvary He entered into an atmosphere of consecration and devotion in which the petty meannesses of life could not thrive. He met with no serious obstacle when once He had fought the tempter to a standstill on the great temptation. No more will any man when once he has unreservedly pledged himself to be true to the high things of God. Small temptations may assail him, but nothing can swerve him from his end so long as he holds himself resolutely to the course he has sacredly determined to follow.

We dare not think of all that might have been had Jesus weakened in the Wilderness. This much is certain: His beautiful life that has inspired countless multitudes with a thirst for purity and service, and His gospel, that has given us all that is noblest and best in our modern civilization, would never have been. We speak of the tragedy of Calvary, but it is not to be compared for a moment with the tragedy of the Wilderness had Jesus failed there. The tragedy of any life is not when it dies in devotion to principle or service, but when it deliberately turns aside from the ways of God and denies itself the opportunity to fulfill the sacred possibilities of manhood that the Creator has placed before it. There is no greater tragedy than when a man by his own free choice condemns himself to a life of selfishness, which is the unpardonable sin. There is no greater vic-

tory than when by his own free choice he determines to be true to every obligation that manhood and God place upon him.

GRAND CANYON OF ARIZONA

S. E. BRIDGMAN.

THIS most stupendous of earth's wonders stands remote from the track of ordinary tourists. It reveals itself only to the true lover of nature, and he who would look upon its Titanic architecture must seek, if he would find, for it hides itself far away from the haunts of men. Like the Yosemite, Muir Glacier, or the Yellowstone Park, which have no parallel in our country, it stands aloof in its awful majesty, alone, silent, amid the solitudes of the desert. As you leave the main track to reach this mighty chasm, the entrance is guarded by the San Francisco Peaks, rising up over twelve thousand feet, which challenge admiration by their striking individuality and show the evidence of earth's early struggle with volcanic fire and scars, that tell in extinct craters and lava fields of the vast forces that have been at work in ages past. The Grand Canyon of the Colorado, or the "Royal Gorge," is often confused in the mind of the tourist with the Grand Canyon of Arizona, though as different as the "Mer de Glace" is from Muir Glacier. One crossing the continent cannot well afford to miss a visit to this place in summer or winter, recently made easy of access by a branch of the Santa Fé railroad.

Williams, a little frontier station on the top floor of Arizona, seven thousand feet above the Pacific, at the base of "Bill Williams Peak," classed among the loftiest volcanic cones on the continent, is the point of departure. For three hours you breathe the ozone of a treeless, waterless desert, where you see little evidence of bird or beast. Imagine yourself riding from New Haven to Springfield on a lofty plateau through an uninhabited region, not a house or cottage to be seen for sixty miles, but above you a cloudless sky, sunset or dawn revealing the divine touch, preparing you by its wondrous charm for the long-anticipated vision. Now, suppose at Springfield you are suddenly halted by an awful abyss, and find not a city or a "Massasoit," but among the pines a row of tents, reminding you of a Methodist camp-meeting grove, and the "Bright Angel Hotel," a long low hostelry where you receive a cordial welcome—a building partly of logs, but eminently fitted for this holy place, where one is not saluted with frivolity or fashion. You step out of the door and are at the brink of a fearful chasm, and before you a great gulf fixed. "Thus far and no farther" comes the voice from the depths, seven thousand feet below. The gulf extends east and west as far as from Boston to Albany across the State of Massachusetts, and is twelve miles wide. On the opposite side is a land of silence and death, rarely traveled save by an explorer or prospector or a wandering tribe of Indians, extending hundreds of miles into Utah and Wyoming. The first view into the profound silence, with its tangled, bewildering maze of "pyramids, towers, obelisks, temples of gorgeous hues that throng this abyss with their intricacy of form and color," is like no other vision on earth. All earthly cathedrals, all other monuments of human architecture, seem but mockery. We are in the presence of the Almighty. Even the most thoughtless must bow in reverence, as did Moses at Mount Sinai; and a voice comes to us: "Take the shoes from off thy feet for the place whereon thou standest is holy ground." Is it a wonder that men and women of any degree of sen-

sibility are thrilled as by an electric shock in this "Bright Angel" amphitheatre, which is only a lateral ravine deep as the main canyon itself, and only second to it in imposing grandeur?

We are prepared to grasp, so far as the mind can grasp, the surpassing glory of the chasm, and to ride and walk down into the gloomy and forbidding gorge. You gaze upon walls resplendent in colors of gray, blue, red, purple, white and buff, and can imagine the unseen river hidden in the depths, reached only by a descent of four miles on mule or horseback, and then by a two-mile scramble on foot. The trail from the hotel can safely be made by any tourist who has nerve and a clear brain. The guides are careful and skilled, and the animals, trained to climb the fearful passes, are accustomed to the trail; but they are not to be trifled with. "Obey orders." Let the mule or horse have his own way. Never attempt to direct his steps. Yield to his better knowledge and look at the scenery. It was an amusing sight one day to see a woman, part way down, sliding off her horse, gathering up her divided skirts and turning back, leaving the poor animal in the path with a puzzled expression, as if to say, "Where am I at?" hesitating whether to follow the guide down the trail or to escort the lady back to the hotel.

With paths along the rim, extending for miles, every step or turn revealing new glories, one could spend weeks, with only the weariness to brain and body incident to such surroundings. The cloudless sky, the seven thousand feet above sea level, gives new life and energy to one remote from the busy life of the outside world. At each turn for a hundred miles and more you look out upon this stupendous and mighty chasm.

We met the famous Captain Hance, a genial, sunny soul, who has for eighteen years made this canyon his home, and who by his knowledge of it, his absolute fearlessness, has made its descent by different trails comparatively easy. After years in the Apache and Comanche country, in many an Indian war, he wanted to live alone. Hence, summer and winter he has made this canyon his abode. For seven years his nearest neighbor was seventy-three miles distant, and for five months in the winter he has heard no human voice. "Were you never lonely?" "Lonely in the Grand Canyon! No, indeed," was the reply, "I am the busiest man in the State, and have no time to think of myself. I am a social man, love to meet people, but I am always sure of good company when I am here alone." "Afraid of Indians?" "No. They are good and friendly if treated honestly." "Afraid of bears or beasts or rattlesnakes?" "They never trouble me and I never worry them." He has discovered several mines and owns a valuable asbestos claim, but these are so difficult of access as to render them almost valueless. Valuable minerals are found hidden in this mighty abyss—copper, galena, gold, various forms of iron—but they do not readily yield their treasures to the explorer.

The cost of this side trip in crossing the continent has been made as reasonable as possible. All the water, ice, and provisions for man and beast have to be carried by rail sixty miles to the "Bright Angel." Mr. Buggeln, the proprietor, gives a fine cuisine and makes a pleasant home for his guests at \$3 a day. Round trip from Williams, \$6.50; cost of guide into the canyon, \$1 each if five are in the party, and \$3 each for mule or horse.

Northampton, Mass.

To forget one's self in God is the finer Nirvana of Christianity.

THE FAMILY

THE EASTERN GATE

ELLEN A. LUTZ.

"And the glory of the Lord came into the house by way of a gate whose prospect is toward the east." — EZEKIEL 43:4.

I have found the beautiful gateway whose prospect is toward the east,
Where the Sun of Righteousness shineth,
as I sit at the morning feast.
Now my heart is fixed, and my feet are stayed,
in the light of this glorious place
I would trumpet my joy in triumphant strains,
telling of love and grace.

Let me sing how God's wisdom led me forth by rocky wilderness ways
Through the vale of Baca, weeping, to the hill of the Lord, with praise;
Where He, in His loving-kindness, for me hath a table spread,
And where, in His wings' safe shadow, in peace I have made my bed.

While I wait in the gate I am watching those who fall in the changing throng;
Some, elate with hope, move merrily on, some wearily toil along.
And I wish for the way-worn pilgrims that I might lighten the load
Which makes the heart sad and heavy while plodding along life's road.

For I have been heavily laden, been acquainted with sorrow and tears,
Have so yearned to lay down the burden of the future untried years,
That my heart goes out to the weary, to all who are weak or oppressed;
And I long to show them the refuge where I have found peace and rest.

Long years ago was the earthquake shock, when my life was in ruins laid;
And long ago came the whirlwind down, which left me alone, dismayed;
Bitter and long was the conflict dire, and fierce was the flaming heat
Which brought me, all bruised and fainting, low down at the Saviour's feet.

After the fire and the conflict came the small voice strong and clear:
"I have loved thee with love everlasting, I have counted and treasured each tear;
I chasten in mercy and kindness, though I bid thee pass under the rod,
The fire of affliction refineth thy gold, to mold in the image of God.

"I have work for thee yet in My vineyard. Go forth to labor and wait;
Though thy pathway be rough, it shall lead thee straight out to an eastern gate
Where some shimmering gleams of My glory thine eyes shall be opened to see,
And thy tongue shall be loosed with the story of the comfort that comforted thee.

"Thou shalt strengthen sorrowful hearts with words which were born of thy woe;
Thou hast gathered some cups of cold water in the storms which have beaten thee so;
Tarry thou at the beautiful gateway, where Peace folds her wings like a dove,
And rest thee under My banner, My beautiful banner of love."

Now, I dwell in the glorious gateway, no longer by fears distressed,
And the Holy Spirit abides with me, a welcome Friend and Guest;
When I offer the cup of the foaming flood, caught in tempests of sorrow and strife,
The Lord of the gateway touches its brim and they change to the water of life.

Toledo, Ohio.

SCHOOL OF DOMESTIC SCIENCE

THE first Wednesday in June was, as usual, an ideal day for graduation at the School of Domestic Science and Christian Work, Young Women's Christian Association, Boston. In keeping with the policy of the school, the Commencement exercises were without ostentation, but much thought had been given to make them beautiful and simply harmonious. Sometimes, when the season has been late, floral decorations have been limited to contributions from the greenhouses of the president, Mrs. Henry F. Durant; but this year, in addition to the palms, rhododendrons, azalias, carnations and lilies, daisies and buttercups were used profusely and effectively in the hall and reception rooms.

At 2.30 P. M. the hall was filled, and the graduating class marched up the aisle to the front of the platform. Their pretty dresses, many of them made by the students themselves, won attention, but no less than the attractive faces. It was generally remarked how character showed itself in the face and bearing of the twenty-six young women who went forward to receive diplomas or certificates. The exercises opened with reading from the Scriptures by Mrs. Durant, and continued as follows: Violin, "Andante Religioso," Gertrude Savage Sands, accompanied by Miss Horton; songs—"When Love is Done," and "Ecstasy," May Sleeper Ruggles, accompanied by Mrs. Helen Hatch; address by Mrs. Charles N. Judson, president of the Brooklyn Y. W. C. A.; songs—"Songs My Mother Taught Me," and "June," Mrs. Ruggles; presentation of diplomas by Mrs. Durant; prayer; and violin, "Kuyawiak," Miss Sands. Mrs.

occasion, for graduation is not an opportune time for Domestic Science graduates to best display their skill. But pineapple sherbet, sponge fingers, Parisian sweets, sugared almonds, and nut meringue proved a happy selection.

The School of Domestic Science and Christian Work is one of the most interesting and unique schools in the country. Although its aim is not different from that of every institution of learning, as a school it is different. As its name implies, it has to do with the home, whether small or large, private or institutional. It is no new thought in these days of college education for daughters and women's clubs for mothers to have emphasis laid upon the fact that the ideal may become the actual. Men and women believe more and more in the practicability of idealism, or in the ideality of materialism, which is only expressing the truth in another way; and so this school aims to help women to get a clearer idea of what is the ideal home, and what is the real relation between work and the worker. People have thought in times past that a wide gulf lay between the realm of body and that of spirit, that to enlarge the spirit was to sacrifice the body; but now, not only the poet, but every educator, knows that

"nor soul helps flesh more now, than flesh helps soul."

It is always easier to do what one understands, and so women find home-making better worth their best effort if they understand materially, economically and esthetically the principles and processes of home-making. In plainer terms, it means to understand cooking, and what to cook in order to feed the body that must help



LABORATORY OF SCHOOL OF DOMESTIC SCIENCE

Judson's theme was, "The Value of Optimism in Every-day Practical Life."

At the reception, which followed immediately, the receiving party consisted of Mrs. Durant, Mrs. Judson, Mrs. E. H. Nichols, chairman of the educational committee, and Miss A. Josephine Forehand, principal of the school. It is always a question what shall be served to the two or three hundred guests that gather on this

the soul; to understand the composition and the chemistry of foods; the chemistry of cleanliness as well as its processes; the economy of planning and serving for the household, whether it be to provide a luncheon of four courses for six persons and have the entire cost only one dollar, or to plan the meals according to dietary standards for a family of thirty or three hundred; or to apply the laws of beauty in



GRADUATING CLASS, SCHOOL OF DOMESTIC SCIENCE

The Principal and three teachers in centre of group, second row

furnishing a room. It means, also, to understand the use of the needle in the art of sewing, whether to clothe the individual or the home. It means, also, to understand all of these fundamental principles and processes well enough to teach them to others. These are some of the points covered by the school's curriculum; and underneath it all, and through it all, like the red thread in the cordage of the English Navy, runs the thread of the Christ-spirit, for without this spirit every home is barren whatever its setting.

But what marks this school from other domestic science schools is, that there is a school-home in conjunction with the class-rooms and laboratories. In fact, the home is the great laboratory of the school, and here many a girl finds what she is made of—discovers herself. It is no test of a girl's power to stand at a laboratory table and perform experiments in cooking or chemistry when the instructor is at her elbow and instructions and implements complete. She would be very dull indeed not to secure successful results under such favorable conditions. But when a girl has broiled, braised, stewed and roasted for a family of thirty, she gains a familiarity with the principles of applying heat in meat-cookery that is power indeed. This illustrates the many ways in which the school-home augments the essential science and theory of the class-room and laboratory proper.

The women who attend this school come from all parts of the United States and Canada and go into fields as widely scattered. They represent various professions, especially those of teaching, nursing and stenography. Some have college degrees, but the majority hold high-school diplomas only. They fill positions of teachers, secretaries, superintendents, matrons, and housekeepers, besides going into their own homes. But whatever the education and personal attractiveness of the woman who applies for entrance, she must be in earnest and determined to do her best. Thus only can the school fulfill its pledge to give her a training that shall be to her capital which will bring rich return when invested in the ennobling service of others.

Following is given in outline the courses of instruction in the departments of Domestic Science and Domestic Art:

Domestic Science

REQUIRED COURSES

1. Foods.
2. Foods, Advanced.
3. Food, Production and Manufacture.
4. Chemistry.
5. Bacteriology.
6. Household Management.
7. The Study of Beauty in Common Things as Applied to the Home.
8. Theory and Practice of Teaching Domestic Science. *Required for Teachers only.*
9. Domestic Work. Matron's Work.
10. Psychology. *Required for Teachers only.*
11. Emergencies, Hygiene, Home Nursing.
12. Physical Training.
13. Bible.

ELECTIVE COURSES

1. Educational Sewing, or Matron's Sewing.
2. Drafting Undergarments.
3. Y. W. C. A. Course.

Domestic Art

REQUIRED COURSES

1. Educational Sewing, or Matron's Sewing.
2. Machine Sewing.
3. Study of Textiles.
4. Drafting and Making Undergarments.
5. Dressmaking.
6. Millinery.
7. Drawing, Color and Form Study.
8. Equipment and Management of Schools. Observation and Practice Teaching.
9. The Study of Beauty in Common Things as Applied to the Home.
10. Psychology.
11. Physical Training.
12. Bible.

ELECTIVE COURSES

1. Emergencies, Hygiene, and Home Nursing.
2. Y. W. C. A. Course.

Inquiries in regard to the School should be addressed to the principal, Miss A. Josephine Forehand, 52 Berkeley St., Boston.

Wedding Gifts

THE circumstance that you receive an invitation to attend a wedding shows that the bride or groom thought kindly of you and wished to number you among their friends. If you wish to keep their friendship you must absolutely in some way or other respond to the invitation. If you let it go by without notice you have

only yourself to blame if you are crossed off the books of the new household, and even find it somewhat awkward to meet them in the chance occasions of life. Few things are more difficult to explain than your failure to respond to such invitations. It is the nearest thing to a slap in the face. Do not think that you must send a costly gift, or any gift, at all, for it is an unworthy perversion to speak of these invitations as bids for gifts. Often those who receive gifts are grievously embarrassed, if they have reason to think that they are beyond the means of those who send them. But it is absolutely necessary for you to make some kind of response, even though it be only your card with a word of greeting. But a sincere and well-written note is always most acceptable. If you could look into many a young woman's heart the days before her wedding, you would find its usual serenity ruffled. The real significance of the step appeals to her. Is it wise and best? She cannot help the questions, and she would give her choicest presents for a sincere and reassuring word from some one who loves her. — *Watchman.*

The Patent Gate

"SO you've taken down your patent gate, Silas," observed Aunt Martha, as the wagon stopped at the lane, and Silas alighted to open the way. "Wasn't it good?"

"Yes. Well—middlin'," said Silas, answering the two questions together. "'Twas real handy when 'twould work, but 'twasn't reliable about workin'. If you come at it right, and hit the spring just proper, 'twould swing wide open, and was a fine thing. But if you happened to strike it wrong, 'twas a good deal worse'n no improvements; 'twould get so twisted up 'twouldn't open like a patent gate nor a common one, neither. I would manage it pretty well myself, but I couldn't be always outside to explain to other folks, and I thought if they had to climb out of their rigs to read a string of directions, they might as well open a gate. So I took it out.

"The man that sold it to me said 'twas

almost human in its workin's, and I don't know but he was right, for I've seen humans that work just about that way. Strike 'em exactly in the right fashion, hit the proper mood in the middle, so to speak, and they are as good-natured and open-handed as you'd want; but happen to hit 'em the wrong way, and all the inside springs tangle up, and you're barred out. 'Tisn't what I'd call a first-class article, in either gates or folks." — *Forward*.

THE MINISTER VERSUS BIDDY *

MRS. F. K. STRATTON.

Now the biddies wanted chickens,
But the minister said "No,"
And he used all his devices
To prevent it being so.
Some he fastened to a peach-tree,
There in loneliness to pull;
Some he kept beneath a basket,
Till their hearts with grief were full.

Aunt Rebecca in the kitchen
Was as vexed as she could be,
And, perhaps, if that same parson
Had been tied to that same tree,
She'd have thought it righteous judgment,
And have left him quite alone;
If he'd wound almost to choking,
She'd have let him still wind on.

But the family, one morning,
Gathered near the kitchen door,
Heard just thirteen little beauties,
Peeping 'neath the stable floor!
"Chickens! Chickens!" screamed the children.

Aunt Rebecca shouted, "Good!"
While the minister's big daughter
Laughed as hard as e'er she could.

And his wife looked very roguish,
As she said, "It seems quite clear,
That of all things in creation
Men are not the lords, my dear."
"Cock-a-doodle!" crowed the rooster;
"Cut-out dar-out!" chimed the hen;
"Cluck! Cluck! Cluck!" called Mother Biddy;

While the preacher sighed, "Amen!"

* Reprinted from ZION'S HERALD, spring of 1882.

THE HERB GARDEN

GEORGE E. WALSH.

A GARDEN of old-fashioned herbs which our grandmothers always cultivated to supply them with the necessary winter drugs and tonics, is not a bad substitute for the modern drug-store, and it is becoming the fashion once more to devote a small space of ground to such purposes in up-to-date suburban homes. One may save many a doctor's bill in this way, for with the herbs on hand one is much more likely to take them in proper season than if compelled to go to a physician or druggist. The medicinal value of such an herb garden is great because prevention rather than cure is the motto of the users. If one feels a cold coming on or a fever approaching, resort is instantly made to the herb teas and distillations. In the spring and summer herb tonics are taken whether or not one feels that they are needed, and blood purifiers must be brewed and drunk just as regularly as March and April comes around. It is this regularity of taking the herb medicines which makes them of distinct value. Often fevers, colds, and other complications can be checked in their early stages, or dangerous illness averted, by taking some simple herb medicines in time.

There are in such a garden the burdock and dandelion roots for purifying the blood, which when boiled up with sassafras

and winter-green leaves make a most agreeable spring medicine. The leaves of boneset make one of the best tonic and anti-malarial drinks that can be brewed. The boneset plants are raised in the richest part of the garden, and a sufficient supply of leaves for a year's use can be raised from roots that will not occupy more than a few square feet of soil. Horsemint, tansy, and peppermint have their medicinal virtues for dyspeptics and as tonics. Taken in the spring of the year they stimulate the appetite and aid the digestion of the fatty food of which we are so fond. The whole mint family has its uses for tonic and flavoring purposes, and in most herb gardens the several varieties are raised. The common plantain grows so generally in old fields and gardens that it is seldom necessary to cultivate it, but it is one of the best of summer greens. It should be gathered and boiled with the leaves of pig-weed, and served hot or cold as beet-tops. The effect upon the system is almost immediate. It stimulates the liver and appetite, corrects the blood, and improves the whole system. It is also considered an excellent tonic for malaria. If taken several times a week as a green, it will prevent the system from contracting malaria. Another tonic and anti-malarial medicine is made from the bark of the wild cherry. This is stripped off and soaked in cold water for a night. Then when taken freely as a drink it will improve the appetite and throw out impurities in the blood. A good complexion can be obtained by drinking such a concoction all through the spring, alternating it with table greens of plantain, pig-weed and burdock-root.

A great number of medicinal herbs were used in old times for colds and fevers. Spearmint and mountain mint, both of which can be raised in the garden, were considered the best for fevers, but foxglove tea was even surer in its cure. Hot catnip and peppermint and pennyroyal tea were the leading drinks for colds. They were taken at the first signs of the cold, and the attack could generally be averted. Then if a disagreeable cough developed, a cure should be made of wild cherry bark, dandelion leaves, horehound and rock candy. Slippery elm steeped in honey was an excellent cough remedy. Hop-leaf tea was good to quiet the nerves, and a pillow of hop leaves at night would induce sleep in the most obstinate cases of insomnia.

All of these herb remedies have enough actual medicinal virtues to make their cultivation worth while, and a garden of them might well prove more advantageous than the modern dosing with drugs which the average person knows little about. A return to grandmother's herb garden is, therefore, an excellent thing.

New York City.

The Minister's Wife

WE may say as often as we please, and the minister may as confidently assert it in his turn, that the congregation has no claim upon the minister's wife. She is helpmate to her husband, not servant to the church. She receives no salary, and nobody has a right to call upon her for service not exacted from nor expected of any other woman who belongs to the particular church in which her husband officiates. She is not at the beck of any one. No one has the least occasion to comment or criticize if she take an obscure place and devote herself wholly to her family and not at all to the parish. When she is the mother of little children, it is absurd as well as unreasonable to so much as think of her bearing in any way a relation to the church societies or affairs, or doing any-

thing beyond the precincts of the parsonage.

Yet people do unconsciously look to her for certain phases of example and certain acts of leadership, and where she can and does graciously and tactfully adorn her necessarily conspicuous position, she is a great help to her husband. That this sort of help is a gratuity on her part, that it cannot be demanded, and that she is within her rights in declining to give it, adds only to its worth when freely given.

A winning personality in the pastor's wife is like sunlight on the congregation. Her gentle word, her womanly discretion, her notice of the shy and the lonely, her freedom from censoriousness, her kind hospitality, and the popularity which is her province, strengthen the minister in his church, straighten out some of the tangles which twist around him through no fault of his, and are elements in whatever success he gains. Whether she desire it or not, the pastor's wife is first lady in the congregation, just as the President's wife is first lady in the land, and she cannot slip away from the loving watchfulness that in the younger women is an engaging flattery, and in the older ones a benignant approval. As a rule, the wife of the minister deserves everybody's regard, and is justly held in honor for her unselfish and sensible devotion to the parish as well as to the pastor. — *Christian Intelligencer*.

The Inevitable Choice

A DELICIOUS bit of sentiment, says an exchange, is presented in the following extract from a prize letter in *Collier's Weekly*, in which a daughter's love for her chummy daddy is fearfully torn by the irresistible attraction of her lover.

"Daddy, Daddy," she cries, "how am I going to write you this letter? I should feel ashamed of myself for not having the courage to go straight to you and tell you my secret, as a sensible young woman should. Instead I have run up to my room and locked myself in, to write you all my heart. When I have finished, I shall slip the letter under your bed-room door.

"Here it is: I love another man — another besides you, Daddy; and the conviction is nearly breaking my heart.

"The man I love — the other one, Daddy — is good, brave, true and — yes, even great; but my poor heart aches unutterably with the thought that, if I go to him, I must leave you — leave you, dearest, best, truest father a girl ever had.

"When I look back over the twenty-three years of my life — all motherless years — and recall how we — you and I, Daddy — have walked hand in hand, heart to heart, all the way, through sunshine and shadow, over smooth paths and rough, drawing ever closer to each other with the passing of years — when I think of all this, and then realize that I am actually asking you to let me leave you, actually deserting — oh, I could tear my heart out for its treachery, I could weep my eyes dry for very bitterness of soul! If — ah! I must ask it — if you can give me up to him, tell me so by putting a rose on my breakfast plate in the morning. Don't speak to me then, for my heart is too full. Just put the rose there. And then, after a while, I will try to talk sensibly to you about it — about him.

"Good night, sweet Daddy. I hardly know what sort of state my heart is in. I only know that I love two men with all the very soul of me. That sounds dreadful, but one of them is my idolized father, and the other — ah, put the rose there in the morning, Daddy!

"Your loving DAUGHTER."

BOYS AND GIRLS

THE HEART OF THE HOME

Her face is all freckled — this girl whom I know,
And her nose has a tilt in the air;
And not even her mother with mother-love blind,
Can truthfully say she is fair;
Her hair is the color that may be called red,
And straight as a ruler hangs down;
Her eyes are pale blue, and her forehead is low —
Though it never is drawn in a frown.

Her sisters are graceful and bonny young things,
And her brother is handsome and bright,
And all of them think in their innermost hearts,
That their sister is truly a sight.
But the soul of this girl is a beautiful thing,
And her voice is as sweet as a bird's,
And her goodness of heart and her wisdom of mind
Are seen in kind actions and words.

And the mother has ever a fond word and smile
For this child of her daily delight,
And the father's eyes glisten with tenderest love
As he kisses and bids her good-night.
And, oh, they would miss, and miss her full sore,
If out in the world she should roam,
For the girl with no beauty of face or of form
Is most truly the heart of the home!

— EMMA A. LENTE, in *Visitor*.

WHAT THE CHICKENS READ

ANNIE HAMILTON DONNELL.

RAYMOND counted again to make sure. Nineteen, twenty, twenty-one — only three more days to wait! He went around to the little glass windows again and peeped in at the rows and rows of white eggs waiting in Uncle Loren's incubator to turn into little soft fluff-ball chickens. There were two hundred and forty-three eggs in there — two hundred and forty-three chickens, think of that! For Raymond would have it that every egg was going to "turn into" a chicken. Uncle Loren wasn't so hopeful.

Raymond had never seen an incubator before, or, to tell the truth, very many little new chicks, so it is hardly to be wondered at that he spent most of his out-of-school time near enough to those little glass windows to run and look in — especially on those last three days.

"One chicken might reckon wrong and come out 'head of time," he laughed. "I don't s'pose all chickens — eggs, I mean — are good 'rithmetic scholars any more than all folks!"

On the twentieth day Uncle Loren set up little fences in the egg-tray — one long one all the way down the middle, and a little "cross-road" fence to divide one of the sides into little yards.

"That's to separate the different families of chickens," Uncle Loren explained. "You see, all the eggs are marked in lead pencil, but the little chaps themselves won't be! They'd get mixed up."

"You can't play in my back yard" — cock-a-doodle-doo-oo!" Raymond laughed.

Raymond was almost always laughing, and he dearly loved to make other people laugh, too. That was the way the joke came about. Uncle Loren had the egg-tray out "cooling," and had gone away

somewhere to hunt up another thin strip of wood. One little fence — the longer one — was already "built" and separated the rows of white eggs into two lengthwise "yards." Raymond stood looking at it reflectively. Then suddenly he whistled a little low whistle that sounded as if it were laughing. He had thought of something funny.

When Uncle Loren came back Raymond had disappeared. That afternoon mamma wrote a note to his teacher asking her to dismiss him early on account of the chicken that *might* hatch 'head of time. For, of course, Raymond must be there to see him do it. Fortunately, the real hatch-day was Saturday, and all day long how the chickens hatched out! Raymond scarcely left the little glass windows except at dinner-time, and then he could not afford time to eat his cottage pudding.

It was not until the next day still that Uncle Loren opened the door and drew out the trayful of lively chicks and scattered egg-shells. Some of the little fellows were standing looking up at the board "fence" with an intent air, as if their hands were in their pockets and they were reading something up there — *What!* Were they? For there was something printed on the fence! Uncle Loren put on his glasses to read it, and then how he laughed!

"Post No Bills!" That was what Uncle Loren read printed in "crookedy" letters on the fence. Maybe some of you little readers can guess who printed it.

Kent's Hill, Me.

A Lonesome Boy

THE boy sat cuddled so close to the woman in gray, says the *Youth's Companion*, that everybody felt sure he belonged to her; so when he unconsciously dug his muddy shoes into the broadcloth skirt of his left hand neighbor, she leaned over and said, "Pardon me, madam, will you kindly make your little boy square himself around? He is soiling my skirt with his muddy shoes." The *New York Times* tells the story:

The woman in gray blushed a little, and nudged the boy away.

"My boy?" she said. "My goodness, he isn't mine!"

The boy squirmed uneasily. He was such a little fellow that he could not touch his feet to the floor, so he stuck them out straight in front of him like pegs to hang things on, and looked at them deprecatingly.

"I am sorry I got your dress dirty," he said to the woman on his left. "I hope it will brush off."

The timidity in his voice made a short cut to the woman's heart, and she smiled upon him kindly.

"Oh, it doesn't matter," she said. Then, as his eyes were still fastened upon hers, she added, "Are you going up-town alone?"

"Yes, ma'am," he said. "I always go alone. There isn't anybody to go with me. Father is dead and mother is dead. I live with Aunt Clara in Brooklyn, but she says Aunt Anna ought to help do something for me, so once or twice a week, when she gets tired out and wants to get rested up, she sends me over to stay with Aunt Anna. I am going up there now. Sometimes I don't find Aunt Anna at home, but I hope she will be home today, because it looks as if it was going to

rain, and I don't like to hang around in the street in the rain."

The woman felt something uncomfortable in her throat, and she said, "You are a very little boy to be knocked about this way," rather unsteadily.

"Oh, I don't mind," he said. "I never get lost; but I get lonesome sometimes on the long trip, and when I see anybody that I think I would like to belong to, I scrooge up close to her so I can make believe that I really do belong to her. This morning I was playing that I belonged to that lady on the other side of me, and I forgot all about my feet. That is why I got your dress dirty."

The woman put her arm around the tiny chap and "scrooged" him up so close that she hurt him, and every other woman who had heard his artless confidence looked as if she would not only let him wipe his shoes on her best gown, but would rather he did it than not.

OUR DAISY CHAIN



Son of Rev. and Mrs. Arthur Page Sharp

Yes, this is the same little fellow whose picture appeared a few weeks ago in the *HERALD*. He was sitting at the piano, you remember, playing and singing "Jesus Loves Me." But the engraving company that made the electro did such poor work that the chubby little chap looked as if he were sitting in a fog-bank instead of a parlor. So the editor of this department asked his papa if he would not bring in another photograph so that the little folks who love the Daisy Chain corner could see how Arthur Norman really looks. He is the youngest of the four children of Rev. and Mrs. Arthur Page Sharp, of Park Ave. Church, West Somerville, and was four years old the 10th of May.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Second Quarterly Review

SUNDAY, JUNE 28, 1903.

I Preliminary

1. GOLDEN TEXT: *The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom.*—2 Tim. 4: 18.

2. THE LESSONS OF THE QUARTER.—Eight of the lessons of the quarter were taken from the Book of Acts, chapters 20 to 28 inclusive; of the remaining four two were taken from the Epistle to the Romans, one from the First Epistle to the Corinthians, and one from the Second Epistle to Timothy.

3. HOME READINGS: Monday—Acts 20: 28-38. Tuesday—Acts 21: 1-12. Wednesday—Acts 21: 27-30. Thursday—Acts 24: 10-23. Friday—Acts 26: 19-29. Saturday—Acts 27: 33-44. Sunday—Acts 28: 16-24.

II Lesson Analysis

1. PAUL'S FAREWELL TO EPHEBUS (Acts 20: 28-38).

Touching at Miletus on his way to Jerusalem, Paul sent for the Ephesian elders. Our lesson contains the conclusion of his farewell counsels. They had been appointed overseers and shepherds of "the church of God which He had purchased with His own blood;" therefore they were under solemn obligations to take heed to themselves and the flock. "Grievous wolves" would enter in after his departure, and in the bosom of the church would arise those speaking "perverse things;" they must not forget how unceasingly he had warned every one, with tears. He commended them to God and the all powerful word of His grace. The apostle calls them to witness that he had not been covetous, that he had waived his right to live by the Gospel, and had earned for himself and his fellow-workers their livelihood. They, too, should support the weak, and remember their Lord's saying, "It is more blessed to give than to receive." Prayer, and weeping, and affectionate embraces marked the parting scene of this memorable interview.

2. THE RESURRECTION (1 Cor. 15: 20, 21, 50-58).

Meeting the heresy that there would be no literal resurrection of the dead, Paul contends that Christ did rise, and became "the first fruits of them that are asleep." Death came by man, the resurrection must come through One who is man. But "flesh and blood" cannot, in the very nature of things, "inherit the kingdom of God." Those who survive to the second coming of Christ will not die, but will be instantly changed. The dead will be "raised incorruptible." The corruptible will "put on incorruption." Then shall be fulfilled the saying that predicts the death of Death. Its victory will end. Its sting—sin—made more sinful by the perception of law—will be removed. The Christian shall die victorious. This being the case, we are under obligation to be steadfast and abundant in good works.

3. THE LAW OF LOVE (Rom. 13: 7-14).

Man's sole debt to his neighbor should be love. Love fulfills the precepts of the second Table, in refraining from all ill to one's neighbor in deed and thought, thereby fulfilling the law. The apostle inculcates wakefulness, the night of sin and error being far spent. The "works of darkness" should be renounced, the "armor of light" put on; sobriety should characterize our lives; drunken revels, licentiousness, strife, jealousy, should be abhorred, Christ should be chosen as our raiment, and no at-

tention given to the pleadings of the flesh for sinful indulgence.

4. PAUL'S JOURNEY TO JERUSALEM (Acts 21: 3-12).

The voyage from Miletus to Patara, stopping at Cos and Rhodes; the discovery of a ship just starting direct for Tyre; the arrival at the latter place and seven days' sojourn with the disciples; their premonitions and warnings of his danger; the prayerful parting; the brief stop at Ptolemais; the arrival at Caesarea; the hospitality of Philip and his daughters; the visit of Agabus and his warning of what awaited Paul at Jerusalem; the tearful entreaties; and the noble self-devotion of Paul, who was ready to die, if need be, at Jerusalem for Jesus' sake—fills out the outline of the lesson.

5. PAUL ARRESTED (Acts 21: 30-39).

While in the temple Paul was seized by some Asian Jews, who had already seen him on the street with Trophimus, an Ephesian, and who falsely charged him with the sacrilege of introducing Gentiles into the sacred precincts, and with being the enemy of their race, the temple and the law. The news of the tumult quickly spread, and the city was in an uproar. The people poured into the temple. Paul was dragged down to the court of the Gentiles and beaten. They were on the point of killing him when he was rescued and fettered by the Roman guard from Antonia. The chief captain, Lysias, suspected that his prisoner was the Egyptian false prophet whose forces Felix had defeated. The mob rushed furiously after Paul, crying out, "Away with him!" Paul informed the chief captain that he was a Jew of Tarsus, and asked permission to speak to the people, which was granted.

6. THE PLOT AGAINST PAUL (Acts 23: 12-22).

We learned about the anathema by which forty Jews bound themselves neither to eat nor drink till they had killed Paul; their plotting with the chief priests and elders to make an official demand upon Lysias to bring Paul again before the council on the pretext of further investigation, they engaging to kill him on the way; the disclosure of the plot to Paul by his sister's son; the kind reception of the latter by the chief captain; his injunction to the informer to keep the disclosure silent; and the night expedition of four hundred foot soldiers and seventy horsemen, conveying Paul in safety to Caesarea.

7. PAUL BEFORE FELIX (Acts 24: 10-16, 24-26).

His complimentary allusion to the procurator's long term of office; his contradiction of the charge of fomenting sedition by the declaration that only twelve days before he had come to Jerusalem to worship, and had excited no disturbance either in the temple, or the synagogues, or the city; his admission that he belonged to the sect of the Nazarenes, claiming, however, that he had not thereby abandoned either the God or the faith of his nation, but that he cherished the common hope of the resurrection; his reply to the charge of profaning the temple—that he had been found there "purified" and peaceable; had been assaulted by certain Jews from Asia whose absence from the trial showed they had no legal ground against him, and that even the Sanhedrists could bring no charge save his exclamation before the council concerning the resurrection; the adjournment of the case by Felix on the pretense of waiting for Lysias; and Paul's sermon to the conscience-stricken Felix and Drusilla on such topics as righteousness, temperance and the coming judgment—constitute an outline of the lesson.

8. PAUL BEFORE AGRIPPA (Acts 26: 19-29).

The principal points were: Paul's obedience to the "heavenly vision;" his preaching of repentance and a new life both at home and among the Gentiles; the attempt of the Jews to assassinate him therefore; his deliverance and continued testimony to a suffering and risen Messiah; Festus' rude and loud exclamation; Paul's dignified and quiet denial of being "mad;" his appeal to the king that what he said was true and sober; his direct question to Agrippa as to whether he believed the prophets; the king's bantering reply; and the apostle's earnest wish that all present might be as he was, the bonds excepted.

9. THE LIFE-GIVING SPIRIT (Rom. 8: 1-14).

Those who are "in Christ Jesus" have no condemnation. The higher law of "the Spirit of life" delivers from "the law of sin and death." The impotency of the Law because of the power of the flesh was fully met by God sending His own Son into our sinful nature and in behalf of sin. Sin thereby was conquered in its very stronghold, with the result that the spiritual are now enabled to fulfill the ordinance of the law. Those who are fleshly concern themselves with what is of the flesh; while those who are spiritual care only for what is spiritual. Death is the element of the fleshly mind, life that of the spiritual. And this because the carnal mind can not only not please God, but is at enmity with Him, not being subject to His law. The evidence that we are spiritual and not fleshly is the presence within us of the Spirit of God; without that, we have no part with Him. The body of the believer continues "dead" because of sin, but his spirit is alive because of righteousness; but even these bodies shall be quickened by the Spirit. Our obligations, therefore, are wholly due to the spiritual part of our natures; and if we surrender this to the Spirit of God, we become His sons.

10. PAUL'S VOYAGE AND SHIPWRECK (Acts 27: 33-44).

The drifting of the ship along the northern coast of Malta on the fourteenth night; the roar of the breakers; the shoaling of the water; the dropping of four anchors from the stern; the longing for daybreak; the cowardly ruse of the sailors to abandon ship, detected by Paul and thwarted by the centurion; Paul's earnest counsel to all to eat; his own inspiring example, and his thanks to God in presence of all; the lighting of the ship by casting the wheat overboard; the selection of a place to beach her; the shock of running her aground; the wrecking of the stern by the violence of the waves; the proposal of the soldiers to kill the prisoners negatived by the centurion; and the final escape of all to land—is an outline of the lesson.

11. PAUL AT ROME (Acts 28: 16-24, 30, 31).

Shortly after reaching Rome Paul sum-

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moned the leading Jews and explained why he was there. He wore his present "chain" because he believed in "the hope of Israel" fulfilled in Christ. The Jewish chiefs replied that they had heard no harm of him and would like to know his opinions, though they knew that the sect he represented was "everywhere spoken against." A day was appointed, and the Jews came in large numbers. The discussion lasted all day, Paul laboring to convince them by their own Scriptures and his personal experience "concerning Jesus." Only a few believed. The opposition of the majority was such that Paul dismissed them with the oft-repeated quotation from Isaiah concerning those who were willfully blind and deaf, and informed them that this salvation would now be sent to the Gentiles and they would receive it.

12. PAUL'S CHARGE TO TIMOTHY (2 Tim. 3:14-8).

Timothy was enjoined to continue in the things which he had been taught. The Scriptures are able to make us "wise unto salvation," and are "profitable for doctrine, reproof, correction, instruction." The man of God may find in them a full equipment "unto all good works." The witness of God and of Jesus Christ were invoked in Paul's solemn charge to Timothy to "preach the word," pressing its truths "in season and out of season," reproving, rebuking, exhorting. Sound doctrine will soon cease to be tolerated; error will be preferred to truth; hence Timothy must be "sober in all things," and perform faithfully his ministry. And this all the more because Paul's work was over. He was now being offered; his hour of departure was at hand; the good fight had been fought, the course finished, the faith kept. A crown of righteousness was laid up for him, to be bestowed by the righteous Judge in the last great day; and not to him only, but to all who love His appearing.

III Questions

1. From what books were the lessons taken?
2. What dangers threatened the Ephesian church?
3. What duties were, therefore, incumbent on the elders?
4. In what way had Paul shown his disinterestedness?
5. What saying of our Lord did he recall to their memory?
6. What heresy in the Corinthian church did Paul meet?
7. On what foundation does the believer hope for his personal resurrection?
8. What will be the fate of Death?
9. What is its sting, and how is it removed?
10. What debt does man owe his neighbor?
11. How does love fulfill the law?
12. Why should Christians be wakeful and sober?
13. What particular vices should they renounce?
14. At what places did Paul stop on his voyage from Miletus?
15. How long did he tarry at Tyre, and what warning did he receive?
16. Tell the history of his host at Caesarea.
17. Describe the prophecy of Agabus, and its effect.
18. Who assailed Paul in the Temple?
19. What charge did they bring?
20. Describe the scene and the rescue.
21. What plot was formed by the Jews, and how many engaged in it?

22. What ruse did they agree upon to decoy Paul from the castle?

23. How were Paul and the chief captain informed of it?

24. What prompt action did Lysias take?

25. What charges were brought against Paul before Felix?

26. Which were contradicted?

27. How did the case end?

28. What account of himself did Paul give before Agrippa?

29. What interruption did Festus make, and how did Paul meet it?

30. What appeal did he make to Agrippa, and how was it answered?

31. Explain Agrippa's reply.

32. How did God overcome the impotence of the law caused by our carnal nature?

33. How was the life of the flesh and that of the spirit compared?

34. Why cannot the fleshly please God?

35. To which part of our nature are we under obligation, and why?

36. In what peril by sea was Paul involved?

37. What selfish and inhuman purposes were cherished that night, and how were they thwarted?

38. Tell how they beached the ship and escaped to land.

39. What did Paul say to the Jewish chiefs at his first interview?

40. What did they reply?

41. What was the result of the second interview?

42. What special charge was laid upon Timothy, and what motives were urged?

Deaconess Doings

—Trained workers are in demand everywhere.

—Deaconess work is strongly endorsed by the Bombay Annual Conference.

—Christ's Hospital, Cincinnati, has a new isolation ward.

—"Deaconess Day" is a new departure at the New York Deaconess Home. The deaconesses of neighboring institutions are invited once a year to a day of social enjoyment and interchange of ideas.

—"I am an orphan and have no one to take care of," writes a young girl to the Boston Deaconess Home, "so I send two weeks' wages to help the deaconesses take care of the poor."

—The Deaconess Orphanage at Lake Bluff, Ill., has a steady stream of eggs in prospect. An Illinois community has promised a crate a week for six weeks if thirty-six other communities will be responsible for thirty-six other crates and weeks.

—Harris Hall Club, a home for young women kept open in connection with the Chicago Training School, celebrated its third anniversary, May 29. The Club affords a home for about fifty girls, and is a popular stopping place for missionaries and other Christian workers while in the city.

—The Chicago Deaconess Home is laying great plans for Fresh Air work this summer. Their New Lenox cottage will be kept full of working girls, as usual, and a second cottage put at their disposal will be used for mothers and babies.

—Centenary Church, St. Louis, evidently means to "reach the masses" in the tremendous district in which it is located, for it has at work three deaconesses and a Sunday-school missionary.

—The National Deaconess Sanitarium at Colorado Springs, Col., offers an inviting and desirable stopping-place for those passing through the city or seeking health in a good climate. Miss Mary E. Curnick is deaconess in charge.

—Forty patients have been cared for in the little Deaconess Hospital at North Yakima,

Wash., since its establishment last fall. The work commends itself to all.

—The first formal consecration of deaconesses in the St. Louis Conference was conducted by Bishop Hamilton at the recent session. Miss Patton, of St. Louis, and Miss Mitchell, of Kansas City, were the licentiateds.

—The New England Southern Conference licensed four deaconesses at its recent session.

—The fourteenth anniversary exercises of the New York Deaconess Home and Training School occurred May 15-18. "Class Day" exercises were held at the Home Friday evening, and Saturday the Training School enjoyed a picnic at Bronx Park. The baccalaureate sermon was preached Sunday morning at St. Paul's Church by the pastor, Dr. George P. Eckman, who took for his text the class motto, "Thy Kingdom Come." The anniversary exercises proper were held at Park Ave. Church, Monday evening. Dr. William F. McDowell gave the address, and Dr. G. P. Eckman presented diplomas to ten graduates.

—One of the most attractive features of the reception tendered by the Chicago Training School to the public during Commencement week was an exhibit of industrial work done by the students. The "sewing books," illustrating the system of sewing used in the industrial schools, were not new, but the beautiful basket-weaving and other raffia work was a delightful surprise to many of the guests.

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OUR BOOK TABLE

Jewish Forerunners of Christianity. By Adolph Danziger. E. P. Dutton & Co.: New York. Price, \$1.50, net.

This volume sketches from contemporary Hebrew literature the workings of the Jewish mind during the period when the race was passing from tribal to cosmopolitan existence, and its religion widening from the practice of one land to a world-wide system. A series of the most prominent masters in Israel — Hillel, Shammal, Yochanan ben Zakkai, Eliezer ben Hyrkanos, Akibah, Rabbi Juda, etc. — has been chosen to illustrate the course of events in the Jewish nation during the last two centuries of its separate existence. Their story is mainly drawn from the literature of their own time, as embodied in the great collection of the Talmuds.

The chief interest of the book to a Christian is found in chapter second, where Jesus of Nazareth is treated, and the Talmudic evidences of His life and death are given. The topic is looked at, of course, from the Jewish standpoint, but with deep reverence and great fairness. The name of Jesus finds frequent mention in the pages of the Talmud, and they show that many of the leading rabbis approved His doctrine. His descent from David is not disputed. His claim to the Messiahship — which the author doubts if He really made — would not have been necessarily regarded as an offence against the Law of Moses, and His moral teaching was in full accord with the spirit of that law. It was not, then, concludes the author, zeal for the Jewish religion, nor opposition to the moral teachings of Christ, that instigated the plot to take away His life. But the high priest and his faction saw in the popular movement a danger to their own power and wealth. It was Calaphas and his Sadducean adherents in the Sanhedrin that did the deed, trampling on every rule of the law to accomplish their nefarious project. "It was not the Mosaic Law, nor the Jewish people, nor the great body of its teachers, the Pharisees, who steeped their hands in the blood of Christ; the mass of the rabbis had no share in it." This is the opinion of the author, and, it must be confessed, there is much to bear it out, although there is room for argument on the other side. He says: "Greed of lawless gain wrung from the people's oppression, low ambition of the venal honors bought from a foreign master, and fear of the wrath of an outraged populace, made those leaders craven, apostate to the law of God, and slayers of the noblest spirit of their own and of all times. Jesus died for the essence of all religion; for purity, charity and holiness; for a cause in which death itself is a godly thing." "The man Jesus is the most heroic, the grandest, the noblest personality of all time and age." "The greatness which can speak in the face of torture and death as Jesus spoke is a greatness before which every other fades into nothing."

The book will help to greater charity and a better understanding between Christians and Jews.

The Papers of Pastor Felix. By A. J. Lockhart. Jennings & Pye: Cincinnati. Price, \$1.25.

The papers gathered into this neat volume are eight — mainly musings, memories, descriptions, reflections of a decidedly miscellaneous character. Their location would seem to be chiefly Maine and Nova Scotia; but where the "happy pastor" lives, and whether he is a member of a Methodist Conference, there is nothing in the book to indicate; but the editor knows, as do hundreds of HERALD readers, that the name of this poet-preacher, Arthur John Lockhart, is one of which the East

Maine Conference, and Methodism at large, may well be proud, as several volumes of poems from his gifted pen in recent years attest. From his home by the sea Pastor Felix sends forth this attractive sheaf of "Papers" which treat such topics as "Winter on the Penobscot," "Our Doctor at Grandpré," "Vernal Notes," "Autumnal Notes," "Wave Songs," etc.

The Bishop. By Cyrus Townsend Brady. Harper & Brothers: New York. Price, \$1.50.

It is a frontier missionary Bishop of the Protestant Episcopal Church, whose strange adventures in the years long since passed away are here most entertainingly narrated. Many of them seem almost beyond belief, but the author assures us they are literally true. Verily, fact is stranger than fiction. It makes us think better of our species to find what noble traits can be evoked from under the roughest, most forbidding exteriors, and how the grace of God can prevail in most uncongenial surroundings. We judge, not only from this book, but from other sources of information, that the Episcopal Church is doing a great work through her missionary episcopate in the far West. And the splendid labors of the Presbyterians have been well set forth in Ralph Connor's books. The Methodists, we are sure, are not behind in deeds; but they do not seem to find a Gordon or a Brady to write them up. Who will step into the gap and do this service for our noble missionary workers on the Western plains and in the mining regions or the lumber camps?

The Child's Religious Life: A Study of the Child's Religious Nature, and the Best Methods for its Training and Development. By Rev. Wm. George Koons, B. D. Eaton & Maine: New York. Price, \$1.

New attention is being given to childhood, and a better understanding reached as to its nature. It is an excellent thing. The present volume, the result of careful observation, wide reading, and much thought, is one of the signs of the times. It is an admirable work, worthy of all praise. We have been especially pleased, among other things, with its carefulness of definition, and its judicious treatment of the theological questions which naturally come up in a complete discussion of the child. It defines religion as "man's response to the supernatural." It has an excellent chapter on that difficult theme, depravity, "the disorder native in the moral nature of every child." It well says: "The only sufficient reason why no child is born free from depravity is that no parents are wholly free from it. The last vestiges of depravity will not be destroyed until resurrection glory restores us to the full image of God." In this the author follows Drs. Whedon, Raymond, Mudge, and others, from whom he quotes with approval. The book is as excellent on its practical as on its theoretical side, and must do a great deal of good.

Lomai of Lenakel: A Hero of the New Hebrides. By Frank H. L. Paton, B. D. Fleming H. Revell Co.: New York. Price, \$1.50, net.

Frank, the son of Dr. John G. Paton, has been for six years carrying on his father's work as resident missionary on the west coast of Tanna; and, being compelled by failure of health to retire recently to Australia, he has there set forth in order this account of his labors and perils in planting and extending the kingdom of God among the heathen. He does not inherit his father's remarkably graphic style of narration, nor has he anything like so thrilling a story to tell. Nevertheless it is, as the title-page says, "a fresh chapter in the triumph of the Gospel;" and the speedy transformation of demonized cannibals into Christian heroes may well awaken the hallelujahs of all who love the precious name by which these victories have been

wrought. Lomai, whose name is given to the book, is one of the chief native helpers raised up on the island, and a fine character. The author, his uncle, James Paton, D. D., says in the preface, has sufficiently recovered, since reaching Australia, to undertake to arouse greater missionary interest by visiting the Presbyterian churches of that commonwealth, even as his father did before him. That father still toils away in Aniwa, very happily passing the evening of his days in this most congenial work among his converts of other years.

Pioneers of the West. A True Narrative. By John Turner. Jennings & Pye: Cincinnati. Price, \$1.50.

This is a simple tale of every-day life on the Western plains. An Englishman and his family leave London in June, 1871, and make their way across the world until they reach Albion, Nebraska. The various experiences connected with their settlement during the next few years — red men, blizzards, grasshopper plague, droughts, fires — are here set forth without adornment or exaggeration. He who peruses the 400 pages in which these things are depicted will have a pretty good knowledge of what that pioneer life, now so rapidly changing, really was.

The Socialist and the Prince. A Novel of California Life. By Mrs. Fremont Older. Funk & Wagnalls Co.: New York. Price, \$1.50.

The times of the sand-lot oratory and the anti-Chinese riots in San Francisco during the seventies are drawn upon for the materials of this story. It has a good deal of interest and a plethora of excitement, but the style is not of the best and the situations seem, in many cases, forced. The heroine betrays herself first to the Italian prince when lost with him in a wood, then, soon after, to the leader of the mobs alone with him in the night amidst a terrible storm on the seashore, but shortly marries the prince, and in Italy sees her socialist lover shot down in a mad endeavor to revolutionize the government.

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there. It can hardly be called very healthy sort of reading, but, no doubt, is in many respects true to the peculiar condition of things when and where the scene is laid.

How to Keep Household Accounts. By Charles Waldo Haskins, late Dean of the New York University School of Commerce, Accounts, and Finance. Harper & Brothers: New York. Price, \$1. net.

About 2,500 books, in the English language alone, are available to the student of domestic economy. Dean Haskins adds another, somewhat different from any hitherto prepared, designed to assist in the administration of the modern home, a manual of domestic money matters that will be of no little aid to the puzzled mistress who has never studied bookkeeping and gets all tangled up with the simplest figures. Its object is to save housekeepers time, money, and worry, by being a hand-book of family finance. It will not be a substitute for brains and frugality, but it will assist the one and encourage the other.

Cap'n Simeon's Store. By George S. Wasson. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.50.

Most of these sea stories, told in dialect, have already been printed in the various magazines, and have proved acceptable to many readers. We do not ourselves fancy them much. The store where the yarns are spun is down Gloucester way. The author's home is at Kittery Point, Me. The book is soaked with salt water, and whoever likes to breathe that atmosphere and mingle with pretty coarse, rough fishermen, will enjoy it more than we have.

A Prairie Winter. By an Illinois Girl. The Outlook Co.: New York. Price, \$1. net.

A young woman keeps a diary, not particularly of a personal kind, but a description of the little happenings of the days, indoors and out, apparently for the benefit of an absent friend. It runs from September to June, and is very readable—the harvest of a quiet eye, a meditative mind, an observing disposition, a reflective spirit which loves to commune with nature and is interested in all common things. The life of the family is fully disclosed—a family somewhere in Nebraska—and one closes the book wishing to become still better acquainted with the persons and places mentioned.

Young Explorers of the Isthmus; or, American Boys in Central America. By Edward Stratemeyer. Lee & Shepard: Boston. Price, \$1. net.

The mantle of Henty, as a writer of books of history and travel for boys, seems to have fallen on Mr. Stratemeyer. This is the third volume of the Pan-American series. Greytown, Nicaragua, Costa Rica, Colon, Panama, and other places in Central America are visited. There is a due amount of exciting adventure and lively dialogue, besides considerable information scattered along to be picked up by the way. The illustrations add much to the interest.

Memorial Collection of Sermons. By Edwards A. Park, D. D., LL. D., Professor in Andover Theological Seminary for Sixty-four Years. Compiled by his Daughter. The Pilgrim Press: Boston & Chicago. Price, \$1.50. net.

Dr. Park had a very high estimate of the function of preaching in the scheme of redemption; and he fully exemplified it in his own practice. Dr. R. S. Storrs considered that, as a preacher to students, he was the very greatest that New England has produced. This being the case, the eight specimen sermons given here, picked from a very large number as best tokens of his power, are a very valuable legacy to the ministers and Christian public of America. "Judas," "Moses Stuart," "Peter's Denials of his Lord," "The Theology of the Intellect and that of the Feelings," "The Indebtedness of the State to the Clergy," "Not Far from the Kingdom," "All the Moral Attributes of God Comprehended in His Love," and "The Dividing Love," are the

topics. It will pay our preachers to study them.

The Coming of Caroline. By Mary E. Q. Brush. American Tract Society: New York. Price, 50 cents.

Caroline was a little girl left on the steps of a lonely, bereaved home, one Christmas Eve. Her coming proved the needful influence to work a mighty change not only in the sad heart of the lady who received her, and who proved afterwards to be a relative, but in some other directions. The girl is more mature and religious than is at all natural, and some of the incidents seem hardly probable. But the story is very sweet and must do good. It is excellent for Sunday-schools.

The Sciences. A Reading Book for Children. Astronomy, Physics, Heat, Light, Sound, Electricity, Magnetism, Chemistry, Physiography, Meteorology. By Edward S. Holden. Ginn & Co.: Boston. Price, 50 cents. net.

A vivid, interesting and simple treatment of subjects about which every child is curious. It is written in the form of conversations among a group of children. It is well adapted to waken the imagination, convey useful knowledge, stimulate observation, and open the doors towards wisdom. The abundant illustrations materially aid the text.

Discourses on War. By William Ellery Channing. Ginn & Co.: Boston.

Edwin D. Mead writes an extended introduction to this reprint of some of Channing's sermons and lectures in behalf of peace. Mr. Mead is greatly exercised to bring about what he calls "the conversion of the Christian Church to Christian principles." He is much troubled that it did not take the anti-expansionist side in the late conflict for the deliverance of Cuba, Porto Rico, and the Philippines from the oppression of Spain. We are by no means disposed to claim that the Christian Church is at all points what it should be; it never has held that high position at any stage of its history; it does not now. But we trust it will be a long time before it commits itself to the Quaker doctrine or refuses to fight in a righteous cause.

Blind Children. A Book of Poems. By Israel Zangwill. Funk & Wagnalls Co.: New York. Price, \$1.25. net.

The poems number 110, most of them very short. The title is taken from the theme of one, and also because, as the author intimates, they are all blind children, "willfully haunted by that unattainable glamorous sea of light true poems float within." The topics are very various, many of them Jewish, some sentimental, none Christian.

The Testimony of Reason. By Samuel L. Phillips. The Nease Publishing Co.: Washington, D. C. Price, 50 cents.

The author writes mainly for students of science who have rejected the doctrines of the orthodox churches. He seeks to establish the probability of the most important truths of Christianity by purely rational considerations from facts, so that doubters may be led to recognize the real strength of the Christian position, and yield themselves to the glorifying faith in the Saviour of mankind. It is a most excellent aim. Whether any great number will be induced to follow the argument seems to us doubtful. The chief trouble in most cases is with the heart rather than the head. "Atheism," "Agnosticism," "Pantheism," "Darwinism," "Sin," "Satan," "Providence," "Heaven," "Hell," "Christ," "Miracles," are a few of the many topics which are very briefly treated.

New Light on the New Testament. By Parke P. Flournoy, D. D. The Westminster Press: Philadelphia. Price, 75 cents. net.

The author, by an account of some discoveries which bear important testimony as to the time when the gospels and other books of the New Testament were written,

seeks to strengthen the faith of the reader in the orthodox and usually accepted ideas concerning the Bible. It is mainly occupied with Tatian's "Diatesseron" and other matters not extremely recent or of any very great importance. Prof. B. B. Warfield, of Princeton, writes an introduction in which he expresses the opinion that the author has done the church a very important service for which he deserves most hearty thanks.

Phillips Brooks as His Friends Knew Him. From the *Congregationalist*. The Pilgrim Press: Boston. Price, 75 cents. net.

The tenth anniversary of the death of the great preacher brought together these warm tributes by such men as George A. Gordon, F. B. Allen, F. G. Peabody, Bishop Lawrence, Dr. Donald, Leighton Parks, Washington Gladden, and many others. One of the best of the sketches is that by Mr. Allen on "Imitable Traits." Fidelity to duty, truthfulness, respect for all men, fearlessness, trust in God, and absolute reliance in the great primary truths of Christianity, are mentioned. Especially touching is the section which gives tributes of personal indebtedness from very many pens. How many hearts and lives this marvelous minister moved for good by the force of his personality and the power of the truth he proclaimed!

Young People's History of Holland. By William Elliot Griffis. Houghton, Mifflin & Co.: Boston & New York. Price, \$1.50. net.

This is by no means the first volume concerning Holland that has come from the facile pen of Dr. Griffis, and it will not be the last, for he tells us in the preface that a larger work for adults is in preparation. The story of the Netherlands has an unfading charm for young and old. The Dutch made a grand fight for freedom. Civil and religious liberty owes them much; so does America, the land of the free. American youth will do well to read what Dr. Griffis has written. The narrative is picturesque and dramatic. There is a large number of good illustrations. Great enterprises of engineering and exploration are well set forth, with a wealth of anecdote and incident.

Philosophy Fear. By Owen Wister. The Macmillan Co.: New York. Price, 50 cents.

The title is queer, and so is the book. A couple of wealthy sports at Harvard, who go off on a bum and get drunk at a roadside tavern the night before examination in philosophy, course four, to which they have paid scarce any attention during the term, are represented as coming out very near the top in the examination and making the greatest possible success in after life; while the faithful grind, who works his way by tutoring, is held up to contempt and ridicule. It is a fascinating tale, breathing the very spirit of college life—that is, a certain sort of college life—but the glamor it throws over dissipation cannot be called healthy. It ignores the fact that many of these high bloods who throw their money around like water come to dishonored graves through the drink which they counted so needful and glorious to imbibe at all hours of the day or night.

Trent's Trust, and Other Stories. By Bret Harte. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.25.

All seven of the stories deal with the old pioneer life in California which Mr. Harte did so much to make familiar to us. Humor is here, and love and mystery, and adventure—very pleasant reading, well calculated to make vacation hours pass happily away.

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A WANDERER'S WANDERINGS

REV. O. S. BAKETEL, D. D.
Field Secretary Sunday School Union.

THE presiding eldership has been called the "long horse." I rode that horse for twelve years, and on April 20 last dismounted. At once I mounted a longer horse, of size of territory and distance of travel means that. The position of Sunday School Union field worker for New England is not a place made for my benefit, but I hope it may prove that I am of some benefit to the place. As to that, time will tell.

Immediately after the appointment was received I started for the East Maine Conference at Newport, Maine, and attempted to represent the work committed to me. The following Sabbath found me in Taunton, Mass. I preached in First Church and then talked on Sunday School Union work, after which I went into the Sunday-school and talked again on teacher training. At four o'clock I preached to about four hundred of the patients at the Insane Hospital, and that evening spoke on our cause at the Central Church. Monday morning I was introduced to the Boston Preachers' Meeting and spoke briefly. The next Sabbath I was admitted to the pulpit of First Methodist Episcopal Church, Manchester, and gave the first address in the churches of New Hampshire. The collection was not large, but was an increase of more than 100 per cent. over many previous years. In the evening I was at St. James and spoke. The pastor was not ready to have the offering taken, though I think it was a mistake to put it off.

The next Sabbath brought me a peculiar experience. Did you ever make a mistake, or any one ever make it for you? Well, I could tell you of this mistake that no one made but — oh, no matter who, but it was a mistake. I had an invitation to Salisbury, Mass., for an Epworth League anniversary address on Sunday evening. It was accepted. I arrived Saturday evening, only to find that I was one week too early. Well, well, what a blunder somebody had made! Of course I put it on the other fellow, only to find, on investigation, that he was innocent. I could not spend a Sunday in idleness, so the next morning I hustled to Amesbury, and, stating my case to that good brother, Rev. M. C. Pendexter, I asked for ten minutes at the close of his sermon to "say my piece;" but he generously said: "Take the whole service." But what of that new sermon? He kept that over for a later date. I had a good time talking to these people.

There was no time to wait for dinner if I could head off Rev. A. M. Shattuck at Smithtown, whose service was at 1.30 P. M. So catching a trolley at 12.30 I got there before the service time, told my story, and took an offering of more than 200 per cent. in advance of several years past. The good wife gave me a dinner, and I was off again to Salisbury, not for that Epworth League address, but for a Sunday-school talk. The offering was not up to what it had been, but the Sunday School Union day in the fall will bring it up, and they will do as well, or better, than last year. This church has a higher record than most of the churches of the Conferences for giving for this cause.

The next Sunday found me at St. Paul's, Lawrence. Rev. Wm. Woods has just gone there, and is busying himself in his Master's service. We found the new elder, who already has gotten hold of the work as if he were an old hand at the business. Of course he will succeed. When I got into the service Sunday morning, one of the first faces I saw was our old fellow-partner

in distress, Rev. G. W. Norris, who came over to see how I got along with my new job. I was glad to see him looking better than I feared, and found him as full of hope for the Lord's work as ever. I hastened from this service to St. Mark's Sunday-school, and talked Sunday-school literature to them for twenty minutes. As soon as dinner was over I started for Salisbury for that Epworth League address that had not been forgotten. The evening was warm, a good company was present, and for — well, too long a time, I talked on the kind of a person God wants to make His cause go.

Monday morning I set my face toward New York — the second time within three weeks. The first time it was to the office of the Sunday School Union, to get acquainted with my work; this time to attend the closing exercises of Drew Theological Seminary. I was delightfully entertained by Dr. Upham and his good wife; and found in the home Drs. Chadbourne, Galbraith and Richardson of the New England Conference. The exercises were very interesting, and show splendid work done by the professors and students. There is a strong spiritual life here, and Drew men are doing good work all over the church.

Up to this time I have only touched the work at the corners. As I can get plans made I shall expect conventions and week-day work that will keep me busy.

Commencement at Lasell Seminary

Rugby will always mean Master Arnold, and Lasell Seminary will always mean Principal Bragdon. Even when Dr. Bragdon is spending a few months at his winter home in California, it is almost impossible to think of him other than present, so thoroughly does he leave his individual imprint upon every feature of the school. When he returned from his Western trip this year, his influence in the seminary seemed to have increased rather than diminished. No matter how gay or how noisy the occasion, when his voice is heard, there is a hush of silence. No matter how dignified the occasion, his ringing laugh is the signal for ease and informality.

This year Commencement week began on Thursday, June 4, with the "Pupils' Concert." Nothing could show more plainly what a strong feature music is in this institution than this splendid concert.

The event on Friday was the joint banquet of the three literary societies. Heretofore there have been only two, but this year there is a new organization called the "Delta Society." The occasion was designated as a banquet — and it was all of that, for the menu was very tempting; but the interest in the post-prandial exercises has increased so much during the last few years that it is now the most interesting feature of Commencement week. The responses to the toasts by the young ladies were full of pith and point and genuine fun. Many of the alumnae came long journeys in order to attend this banquet — from Indiana, Texas, New York, Pennsylvania, Ohio, New Jersey, Kansas, Illinois and Michigan, as well as from Massachusetts.

There are three military companies at Lasell. They wear navy blue dresses and military caps. They are under the direction of a competent drill-master during the year, and are, therefore, able to do some fine work on field-day. The judges in these contests are always military experts. It is here the physical training and the wholesome living of the young ladies of Lasell are most apparent. These girls will carry a light gun and drill rapidly for an hour without seeming to suffer any fatigue. It is here that they acquire alertness and the power of continued concentration. Company B showed superiority in measured movements in the manual of arms and in the military "swing" while marching and maneuvering, and, therefore, won the first prize. In the individual drill, Senior Squad, the first prize was awarded to Miss Barbara C. Vall, of Oakland, Cal. Miss Callie I. Le Seure, of Streator, Ill., received honorable mention. In the Junior Squad, Miss

Jennie A. Hamilton, of Port Huron, Mich., won the first prize, while Miss Mabel L. Carter, of Denver, Col., received the second, and Miss Margarita C. Buehner, of Mt. Tabor, Ore., honorable mention. In the sword drill Miss Le Seure received the first prize, and Miss Katherine Jenckes, of Newport, R. I., honorable mention. It was also announced that in bread-making Miss Elizabeth May Thorne, of Gardiner, Me., received the first prize, Miss Anna Lulse Gibert, of St. Louis, Mo., the second, and Miss Lillie Marie Gibert, of Cincinnati, honorable mention. Twelve received certificates for excellence in cooking.

On Sunday morning Rev. Luther T. Townsend, D. D., preached an inspiring and helpful baccalaureate sermon.

We have never attended a Commencement where the Class Day exercises were such a strong feature as they are at Lasell. These were held in the gymnasium on Saturday evening. The witty speeches were all carefully prepared and well delivered; the chorus songs were full of vivacity and fun; the happy "hits" were frequent and struck almost everywhere and the presentations were full of suggestion. The class prophecy was read by Miss Isabella Thoburn Blackstock, of Shahjehanpur, India, and was illustrated with the stereopticon, each member being pictured on the screen engaged in her future occupation. After the exercises in the gymnasium the seniors, wearing their black caps and gowns, marched about the grounds, each attended by a junior clad in white, and bearing a torch, while a band discoursed sweet music. Instead of casting their books into the bonfire, each member threw into the flames an article that represented some task or experience of which she was glad to be rid. The only confessedly engaged member of the class expressed her purpose to escape spinsterhood by burning a caddy of tea and a toy cat. Miss Blackstock, who is to return to India, cast into the fire a map of the United States.

The graduating exercises were held on Tuesday in the Congregational Church. The grave seniors, clad in black, occupied the middle front pews, with members of the faculty on their left, while the other members of the school, clad in white, filled almost the entire middle part of the church. Prayer was offered by Rev. W. T. Perrin, Pa. D. The Commencement address was delivered by Rev. Newell Dwight Hillis. [This address will be found on page 746.]

Dr. Bragdon then spoke briefly and tenderly,

THE REAL CRANK
Is Plainly Marked

A crank is one who stays in beaten paths when common sense tells him to leave.

The real crank is one who persists in using coffee because accustomed to and yet knows it hurts him. It is this one who always pays the penalty, while the sensible person who gives up coffee and takes Postum Food Coffee in its place enjoys all the benefits of returning health.

A well-known manufacturer's agent of New York city visited the grocery department of one of the big New York stores not long ago, and there he tasted a sample cup of Postum made the right way. He said afterwards: "Just through the energy of that young woman who was serving Postum there I became a convert to the food drink, and gave up the drug drink, coffee, and got well."

"I had used coffee to excess and was gradually becoming a complete wreck, getting weaker and more nervous every day. I paid the penalty for using coffee, and when I tasted the delicious Postum I was glad indeed to make the change."

"So I gave up the coffee altogether, and have used Postum instead ever since. My family at first called me a crank, but seeing how Postum benefited me the first month they all got in line, and as a result of Postum's remarkable benefits to me we all drink it now entirely in place of coffee, and we are well." Name given by Postum Co., Battle Creek, Mich.

after which he gave diplomas to twenty-one graduates, representing fourteen States and countries. Dr. Charles Parkhurst, editor of ZION'S HERALD, who represented the board of trustees in awarding the diplomas, pronounced the benediction.

A new feature was introduced this year. After the exercises at the church the seniors assembled in the "Crow's Nest" and sang original songs expressive of love and fidelity to their Alma Mater; while the juniors, standing on a knoll near by, responded with a song in the same spirit.

After this exercise, in response to the generous invitation of Principal Bragdon, several hundred partook of a bountiful and delicious lunch under the great tent on the lawn.

At 3.30 P. M. there was held in the gymnasium a meeting of the alumni. A notable feature of this meeting was organ music by Mrs. Isabella Jennings Parker, a graduate of the class '57, who has been a church organist for forty years. The organ at Lasell has recently been placed in the gymnasium at an expense of \$5,000. Mrs. Parker's playing convinced all present that it was a truly great instrument.

THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Dover District

Dover, St. John's. — The Woman's Home Missionary Society of this church is in a flourishing condition, like all the other departments of Christian activity. A few nights ago, an indoor garden party was held in the vestry, which reflected considerable credit on the ingenuity of those who planned it. The vestry was transformed into an evening garden-scene by trees and shrubs of various kinds, the pillars being concealed by masses of evergreen. The refreshment tables were so arranged that each group of guests sat under a clump of foliage, and discussed refreshments in the mellow light of Chinese lanterns. Promenaders refreshed their thirst at "the old oaken bucket that hung in the well," the water of which had been deliciously flavored with fruit, sugar, and ice. Lovers of the occult indulged their liking for the strange at the "mystery" table, young people treated one another at the candy booth, and a well-arranged program bound the different things into an enjoyable entertainment. Over \$40 was cleared, which will go to sustain a scholarship in Alaska. A barrel was also filled with supplies, mostly new and valued at \$50, and sent to the frontier.

Dover, French Mission. — The French Mission is supplied by Rev. W. H. Leith, of Lowell, Mass., who comes on Saturday and returns Monday morning. During the last year this band

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Proposed Wesley Memorial Church, West Roxbury

The Methodists of West Roxbury are planning to celebrate the bicentennial of John Wesley's birth by erecting a new church edifice, which shall bear the name Wesley Memorial Church. West Roxbury is a beautiful suburb of Boston, which is destined to be a place of comfortable homes. Its rural and picturesque conditions have made it attractive to those who desire to secure homes away from crowded centres, yet securing the advantages of city life. Already many fine houses have been erected. In the near future better facilities for transportation and cheaper car fare will bring about a rapid increase of population. The church must be in a condition to share in this growth.

The progress of the society has been steady since its formation, Aug. 15, 1888. Immediately land was secured for the future church in what has proved to be the most desirable portion of the community. A modest chapel was erected a year later, and dedicated by Bishop Foster. The present parsonage was built on land adjoining the church, in 1894. The church has steadily grown in numbers and influence till its membership is at present over one hundred, and its attendance such as often to tax its capacity. The church is especially fortunate in having a large body of young people who enter enthusiastically into the work.

It is to meet the increasing demands of the work, social and religious, to erect a new auditorium, and to secure such appointments as a wide-awake, working church must have, that the people have entered into a task which will demand sacrifice, faith and enterprise on their part. But the people are coming forward heroically to the demand. They have already subscribed generously to the enterprise, and propose to complete the fund during the year. They are enthused with the idea that this can become a substantial tribute to him whose name it will bear. It is impossible to feel that it is not a great enterprise and such as will call forth the generous response of the community and all Methodism to meet the efforts of its people. A ways and means committee, consisting of Arthur McArthur, Chester O. Dorchester, Geo. E. Whipple and Frank Osgood, is carrying forward the work of raising funds. Rev. J. F. Chase is the energetic young pastor.

of Christians contributed \$21 for missions, for which, by some oversight at the printing headquarters, they received no credit in the Minutes. This year they intend to contribute not only to missions, but to all of the regular benevolences of the Methodist Episcopal Church; collections are taken each Sunday for this purpose. The meetings are held Sabbath afternoons in the vestry of St. John's Church. On the occasion of the elder's visit twenty-five were present; one was baptized, the French ritual being used, after which he was received on probation by the pastor of St. John's. Mr. Leith is doing excellent service.

Newfields. — Rev. L. B. Miller enters upon his pastorate here with a most cordial welcome by both church and society. The reputation of Mr. and Mrs. Miller for work among the young people preceded their arrival, so that the superintendent of the Sunday-school, Mr. C. A. Pollard, and his wife, two excellent workers in the same line, co-operated at once with Mr. Miller's plans. Good results are already seen in an increase of attendance in the Sunday-school. A normal class has been organized, and other measures have been inaugurated for a forward movement. A new stove in the kitchen, new paper on the rooms, and new paint on the woodwork, help to make the parsonage a pleasant home for the preacher's family.

Lawrence, Garden St. — The old-time enthusiasm of this church still burns, and every member of the quarterly conference believes in the "church on the corner." Of course, all of last year's bills have been paid with last year's money, all of this year's bills now due are cashed, and there is money in the treasury with which to begin a new quarter. A splendid financial system splendidly worked by the board of stewards does it. Everybody is pleased with the coming of Rev. and Mrs. A. J. Northrup. At a reception given them in the early part of the quarter, Rev. Geo. W. Norris

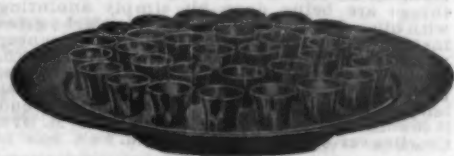
welcomed them to the fellowship of the New Hampshire Conference. Rev. W. E. Wolcott of Lawrence St. Congregational Church greeted them in behalf of the churches of the city, and Mr. John T. Lord represented Garden St. Church. Rev. Messrs. Adams, Deetz, J. Cairns, and Ineson were present to congratulate the society. Things already show that the new transfer has a firm grasp on matters.

Rochester. — This church has not been behind the rest in making the newly-appointed preach-

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er and his wife, Rev. and Mrs. L. R. Danforth, feel at home. The Ladies' Social Union and the Epworth League tastefully decorated the vestry and arranged an elaborate reception. Mr. Henry Berry, superintendent of the Sunday-school, and Mrs. Berry assisted in receiving. Members of each organization, with Mr. John Young and A. M. Ham, who acted for the church, served as ushers. All of the pastors of the Protestant churches of the city were present and spoke words of welcome. Mr. and Mrs. Danforth feel that the lines have fallen to them in pleasant places.

Portsmouth.—Rev. Thomas Whiteside begins the fourth year of his pastorate here with a series of seven sermons on the Lord's Prayer, which are much enjoyed. Recently 4 have been received by letter. All departments are in a healthy state, but would grow much faster if the vestry accommodations of the old building were modern. The people are looking forward to a new house. About \$5,000 in cash and pledges are now available, but the question of a site has not yet been settled.

Newmarket.—Rev. C. W. Taylor and his wife are making the struggles of this little band of sacrificing Methodists their own. They enter into the spirit of the handful that still remain among a foreign population, and are making a study of the situation. At the first quarterly conference, the six who were present, including the pastor and the elder, set on foot plans for reaching the unchurched and for increasing the financial receipts. Let Newmarket be remembered in the prayers of the saints.

Amesbury.—The officers of the Sunday-school are always at their posts; of course, the attendance is large. The Epworth League has contributed in the last six months between \$30 and \$40 to church work, has subscribed \$20 on current expenses for this year, and has \$17 in the treasury. The pastor, Rev. M. C. Pendexter, is as faithful as ever in his pastoral visits and in planning for our connectional benevolences. The pastor's daughter, Miss Ursula Pendexter, has recently organized a flourishing society of young people.

Salisbury.—The carefully prepared report presented at the first quarterly conference showed the painstaking attention to detail characteristic of Rev. G. A. McLucas. At the last communion, 3 were baptized, 2 were received in full connection, and 2 were received on probation. Mrs. McLucas has also shown by her tactful resources that she is a valuable assistant in parish work. The quarterly conference was preceded by a reception tendered by the society to the new elder and his wife in the auditorium. Dr. J. F. Spaulding welcomed the new official. After excellent music by the choir, Mr. McLucas conducted Rev. and Mrs. Durrell to the altar, where the congregation was introduced. One of the Juniors presented Mrs. Durrell a bouquet in behalf of the children. From the auditorium the people passed to the vestry, where refreshments were served.

J. M. D.

Manchester District

Marlow.—This place is sixteen miles from the nearest railroad station, and most of the way up-grade. Let no one think that it is out

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in the wilderness, or away from civilization, for it is a delightful spot and the people are hospitable and well-informed. Mr. P. E. Fox, church treasurer, was a member of the legislature last winter and chairman of the committee on education. Rev. F. O. Tyler, the pastor, is happy, and the people are delighted to have him with them another year. The Decoration Day address given at East Lempster in the morning and at Marlow in the afternoon by Mr. Tyler is very highly spoken of.

East Lempster and South Acworth.—Rev. W. F. Felch, the pastor, is doing a splendid work for these churches. The church at South Acworth has been so remodeled that it looks like a new and different edifice. The pastor has not only secured the pledges and collected the money for these improvements, but much of the work has been done by his own hands. He is now at work to bring about much-needed improvements on the church at East Lempster. A new furnace has been put in the basement, and a part of the money is now pledged to slate the roof and renovate the interior. Our church is the only one in town, and ought to be much stronger than it is.

Claremont.—This church observed Epworth League anniversary on the evening of May 24. The president of the League, J. H. Haskell, gave a historical address, and the pastor, Rev. C. C. Garland, spoke on "Consecration of Energy." The sermon preached by the pastor, May 24, before the G. A. R., and his Decoration Day address delivered May 30, are both highly complimented.

Enfield.—The pastor, Rev. H. J. Foote, was united in marriage, June 2, to Miss Grace Sawyer, of Haverhill, Mass. Rev. J. T. Hooper was the officiating clergyman. They were married in Haverhill at the home of the bride's parents, and are now in Europe on their wedding tour.

Manchester, First Church.—The reports given at the quarterly conference, held June 8, show this church to be doing good work in nearly all of its departments. Last year's bills are all paid, and \$125 have been expended for improvements on the church this year. At the Sunday-school, 253 were in attendance, June 7—the largest number in the history of the church. The school has over 100 in the junior department and the largest cradle-roll in Hillsboro County.

E. H.

Concord District

Jefferson.—On the evening of May 23 about two hundred people assembled at the Methodist Church to extend congratulations to Rev. E. C. Clough and wife on the 25th anniversary of their marriage, and a social time was enjoyed by all. Mr. Abner Davis acted as master of ceremonies, and also read an appropriate poem composed by Mrs. L. A. Twitchell, of Milan, N. H. The presents were numerous and very beautiful. Old parishioners from Swift-water and friends from Lancaster were present. Coffee, sandwiches, ice-cream and cake

were served in the vestry. Mr. Clough is deservedly popular with his people, and the work is prospering under his faithful efforts. The future promises well.

Bethlehem.—Rev. Wm. Ramsden and family were given a beautiful reception soon after Conference. Reports show an increase in the attendance at religious services over last year. Large numbers of young people attend. The benevolent collections of last year were the largest for six years. Finances are in a healthy condition. All last year's bills were paid, with a balance on hand for the present year. With the assent of the trustees, the Ladies' Society has assumed the care of the parsonage and will make all needed repairs. A concrete cellar floor and other improvements are under way. The pastor has been Memorial Day orator for two years in succession, and he is to preach the baccalaureate sermon for the high school in his church, June 14. His daughter graduates this year as valedictorian of her class. Few of our ministers make as much of the communion service as does this one. We were delighted with the service on June 7. This date also marked the twentieth anniversary of the marriage of Mr. and Mrs. Ramsden. Pastor and family are very happy in their work, and the people were delighted to retain them another year.

North Haverhill.—Rev. C. E. Eaton is commencing his fifth year in this field, and is very highly appreciated by everybody in the community as a man and also as a preacher. The Epworth League of this church invited the League at Woodsville to unite with them in celebrating the anniversary of the organization of the Epworth League in Methodism. A fine literary program was rendered and brief addresses were made by each of the pastors. Ice-cream and cake were served. The primary department of the Sunday-school is one of the best, and is presided over by the pastor's daughter, Mrs. Edith Sargeant. She also has charge of the Cradle Roll department.

Littleton.—Two members were received by letter at the last communion. The interest and the attendance at all the services are excellent. A young people's choir for Sunday evening is attracting attention, and is proving a great help. Not often do we hear better music than we heard in this church on Sunday evening, June 7. Our church, led by the pastor, Rev. T. E. Cramer, was a great factor in the campaign for no-license, which was carried in the town by three-fourths majority. The pastor

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wrote many letters to encourage voters to be present, and now rejoices over a great victory. Mr. Cramer preached the Memorial sermon for the G. A. R., and the local paper very highly commended his effort as one of the very best; and from what we have read, as it was reported, we believe the paper is correct.

Warren.—A royal reception was given pastor and wife on their return from Conference. Increasing interest is manifested in the social services. Both Sen'or and Junior Leagues are flourishing. The Juniors are missionary in spirit, and are raising money to help the cause along. The Ladies' Aid Society has raised nearly \$200 for church repairs, and with what they hope to add to this, they will soon commence the work. The Knights of Pythias attended church in a body, Sunday, June 7, to hear a special sermon by the pastor, Rev. H. E. Allen. Thirty five of these remained in the Sunday-school and went into the pastor's class. Paint, paper and 150 feet of concrete walk, together with new windows, give the parsonage property an improved appearance. Mr. Allen is popular, and is doing an excellent work here.

Piermont.—This society has decided to repair the church, and make improvements on the society house at the Weirs. They seem to be full of courage. May they realize their desire!

Haverhill.—The work of the year opens well. Some much-needed repairs on the church property are soon to be made. Reports show that Rev. D. W. Downs has been very busy since Conference. We were pleased with the spirit that was manifested in the quarterly conference.

In going from church to church we find that many changes have occurred in seven years. Many of the old landmarks are gone. May their mantles fall on the young!

EAST MAINE CONFERENCE

Bucksport District

Brewer.—We found Rev. E. H. Boynton in good spirits. A big reception had been tendered him and his family, Monday, May 18. His three daughters and little grandson, Frank, were all at home together and the house was full of cheer. Fine reports were presented, as usual, at quarterly conference. The Sunday-school is making a good increase in attendance. We are sorry to report that there has been another hitch in the new church project. The contractor backed down, but the work will be let to another. A new church must be erected, as the old one has been sold and torn down. The people are fortunate in securing a good hall, with additional rooms for Sunday-school and League work.

Milbridge.—We put in a very pleasant Sabbath on this charge, May 24, being entertained at the home of Mr. Jasper Wyman. We are having a long interregnum here, but hope to secure a pastor in the near future. Meanwhile Lester Strout and several faithful aids are keeping up a fine Sunday-school, and the Ladies' Aid Society is at work. We called upon a young couple here 80 and 81 years of age—Mr. and Mrs. M. J. Foster; also upon "Aunt" Nancy Wallace, past 90. After these calls we "thanked God and took courage," and determined to do more efficient work, if possible.

Franklin.—Revival work is on here. William J. Cozens, evangelist, is laboring here, assisted by Mr. Guy Waltz, soloist. The work be-

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gau Sunday, May 24, with three conversions, and one young lady was saved the Monday evening we were there. Mr. Cozens has the bearing of an able and judicious leader, and God is with him. We hope for a gracious outpouring of God's Spirit upon Franklin. An increase in pastor's salary is reported here.

Ellsworth.—Rev. J. P. Simonton has the distinction of being the only man in the Conference serving his present pastorate for the sixth year. He gave the G. A. R. address at Franklin this year. The Sunday-school and League work seems to be the most hopeful feature in this church at present. F. H. Mace is Sunday-school superintendent, and Mrs. Grace Barrow president of Epworth League.

Eddington.—Rev. E. H. Boynton has persuaded this people to adopt practically the same financial method he has used so successfully in Brewer, and the outlook is very pleasing. We have not seen this people so hopeful and happy as on our visit to them this first quarter. The elder's quarters were passed over to him at close of service.

Odds and Ends.—Rev. E. H. Boynton was given a royal reception lately.

Rev. Robert Sutcliffe has taken on the editorship of a weekly newspaper—the *Bucksport Times*.

Bucksport Centre and East are very grateful to the elder for sending them Rev. Wm. McGraw this year.

We hear that Rev. R. N. Pearson is opening up in his usually happy way at Columbia Falls. Rev. C. E. Peterson, of Franklin, reports 50 conversions since our coming away.

Rev. M. S. Preble has a son and Rev. S. O. Young a daughter in the present graduating class at East Maine Conference Seminary.

FRANK LESLIE.

Bangor District

Mar's Hill and Bridgewater.—Though disappointed in delay of the pastor's coming, the year begins with good courage. Rev. R. A. Holt has been secured to supply.

Mapleton.—Rev. G. J. Palmer is not in danger of getting rusty. In eight days he preached six times and attended four funerals and two class-meetings—this, too, including many miles of travel. The new year opens with large congregations, especially of the young people.

Caribou.—Rev. Frederico Palladino is well settled in this charge and getting hold of things for hard work. Good preparations are being made to take care of the finances of the year on a generous basis, and things wear a pleasing outlook. What latent possibilities are in every charge if pastor and people will but work together for the development of them!

Limestone.—For a wonder the visit of the elder found a pleasant day—a thing which had not occurred before for a year. Rev. C. L. Hatch is very much at home among his people. Limestone has a good prospect of growth. A new

street has been laid out. The houses are so crowded and rents still in such demand that several new ones will be built this season.

Washburn.—The readers of the HERALD and of the Conference Minutes will find what they knew before, probably—that all things are not what they seem. Rev. I. G. Cheney still remains in Washburn. On a recent Sunday one was baptized and two have joined the church in full connection. The pastor's salary was increased \$50. At the *South Caribou* part of the charge a good congregation gathered on a week evening and blessed communion was enjoyed around the table of the Lord. Oh, for showers of divine grace to fall on all this region of country!

Easton.—The first visit of the year found Rev. C. E. Jones with much courage looking toward a good year. A new foundation is at once to be put under the Easton Centre Church. D. Stanchfield, one of the leading officials and superintendent of the Sprague's Mills Sunday-school, has been seriously ill with typhoid fever, but it is now hoped he is on the road to recovery.

Fort Fairfield.—A good Sunday, with good congregation. Rev. C. H. Raupach is finding a hearty reception with his people. At the quarterly conference the salary was increased \$50. It is expected that the League will be represented at Detroit by at least two representatives.

Monticello.—Preaching service, quarterly conference, and trustee meeting made a full week evening. How soon the experienced pastor forgets settled in the new place, finds out his people and feels at home! The parsonage has been painted and papered throughout and needed repairs are to be made on the outside. Good plans are afoot for the work. Aroostook is no place for a lazy man. Arrangements are made for three services Sunday and four in the week.

BRIGGS.

Rockland District

Pemaquid and New Harbor.—Few pastors have been returned to their charges with sincerer gratification to all the people than has "Pastor Felix" (Rev. A. J. Lockhart) to Pemaquid and New Harbor. The new year opens most auspiciously. How could it be otherwise? The only thing needed is co-operation. Many hands make work easy. Splendid possibilities are "wrapped up" in those quarterly conference committees. Let them be set at work, and new lines of progress and enlargement will appear. Pemaquid, always interesting, interest-

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ing because of its relics — ancient fortifications, ancient pavements, ancient history — and its present romantic surroundings, provides the stranger with an entertainment always new, ever old, startling, thrilling, exciting to the highest degree, by its fish as they climb the falls on their way to the spawning grounds every May. Did you ever see the alewives "run"? Well, you must not miss it next year. Go to Pemaquid Falls in May. The water will be black with thousands upon thousands of the fish if it be a "good year." Here an innumerable multitude of them are resting in a pool after a hard run over a steep rapid. Here they shoot and spring and splash and wriggle by platoons up over the falls. Here the "dippers" are taking them by the bushel in their dip-nets and pouring them into the vats. Here the vats are full of the silvery, glistening, struggling fish, and here a sluice is running them for a hundred yards to the big tank down by tide-water, whence they are taken to the smoke-house and prepared for market, or sold by the bushel or hundred bushels to deep-sea fishermen for bait. It is all worth your seeing; and, seeing, you can never forget it.

Union. — Rev. A. L. Nutter returns for the fourth year. Conditions are finely satisfactory. The new church will be finished this year. The action of the Conference Board of Church Extension has given the people a new courage and a fresh impetus. Pastor Nutter has a loyal people to serve. The church has an earnest pastor, re-enforced by an equally earnest and faithful worker in his wife. The two give the church an excellent leadership. Other fields strenuously called them this spring, but Union had the prior claim and held them.

North Waldoboro and Orff's Corner. — Rev. H. N. Collins is highly esteemed by this people. The various church services are in promising life. The church and Sunday-school will greatly miss the presence and strength of Mr. Joseph Welt, who is about to move to "the village" (Waldoboro) on account of his business. The health of the pastor is not at the best, but it is hoped he may be able to remain upon the charge, and that his physical condition will improve — for his own sake, and for his family's, and for the society's.

Waldoboro and Winslow's Mills. — Rev. T. A. Hodgdon begins a second year's pastorate with pluck and purpose to push the battle to victory. Strong pulpit work, eminent leadership in social services, persistent and faithful pastoral visitation, are qualifications of this pastor; and with the united activity of the church membership these are bound to win in any community.

Damariscotta and Mills. — A large and enthusiastic reception was accorded Rev. J. W. Day and wife by a people much pleased with the appointment of their new pastor. Young and old join in speaking words of high appreciation and all look forward to a year of churchly growth.

Sheepscot Circuit. — The pastor, Rev. C. F. Smith, has just returned from Boston, where he had left his good wife in the Deaconess Hospital. Rapid recovery is marking her case, we are gratified to report. That operation was a triumph of the skill of Dr. Maurice Richardson. Matters on the charge are in a healthful way. A loyal, sympathetic, true-hearted people are these of Sheepscot Circuit. Mr. Smith and his wife appreciate them, and they esteem with deep regard Mr. and Mrs. Smith.

Wiscasset. — A conservative people are the Wiscasseters, but they appreciate that which is substantial and good. Rev. G. G. Winslow begins a second year with a strong heart and good courage. A cordial reception ever enheartens a pastor and his family. The formal receptions that are now so common should become universal, but they should never fail to be warmed up with the heart-blood of a loyal enthusiasm. It should be done every year.

This for the pastor's encouragement and for the people's good.

Woolwich. — The class meeting is the feature of life at "the North." And is not the class-meeting the exponent of the best life in any charge? Or are we an "old fogey"? But the charges on Rockland District that have live class-meetings are the liveliest charges. Is not the trouble that the old class-meeting has been in large measure allowed to pass and a prayer-meeting (?) with the class-meeting's name substituted for it? Long live the class-meeting! The work at Woolwich requires the time and strength of a man, but owing to a shortage of pastors, a plan is forming to unite the two circuits, Woolwich and Georgetown, under the superintendency of Rev. L. G. March, with a "helper," if he can be obtained. This will give the present Woolwich pastor his arms full of business. But this may be the solution of the pastoral-shortage problem. Rev. N. J. Jones, who has been living for a few years on his farm in Arrowsic, has sold his farm, and may be secured as the "helper" for the new circuit.

Georgetown and Arrowsic. — Rev. H. G. Holington was appointed to this work by Bishop Andrews, but owing to possible health considerations did not go to the charge except on the first Sunday of the Conference year. Mr. Holington has moved with his family to a farm in Garland. Thus a royal people worthy of the best services of a good man is left pastorless. A good parsonage, too, awaits the coming of a man with a small family for its occupancy. Where is the man?

Southport. — Hanscom, more Hanscom, most Hanscom. Yes, this may be true of East Maine Conference. May the line lengthen and strengthen! It is good material. Warren A. is the latest addition; he is a "chip of the old block," and promises to line up well with his forefathers, uncles, brothers, and cousins. He begins his ministerial work at Southport. He has been well received, is getting hold of the people, is spoken of in high praise, and is bound to win for himself and for the church. We would not object to more Hanscoms of the same fibre, even if we be called the Hanscom Conference. By the way, what an awkwardness some one perpetrated in giving that Western Conference the name of *Okaneb*, when there were a dozen or less euphonious combinations of the same syllables either of which could have been given for a name, as *Neboka*, *Boneka*, *Kanebo*, *Bokane*, *Kabone*, etc. There is no accounting for euphonic taste — which remark, by the way, is ambiguous.

Children's Day. — The plan to observe this delightful festival is quite general. Elaborate preparation is made by many of the charges. Let every pastor make much of the day. The children will enjoy it; the people will enjoy it; it will tell for the life of your church. No charge can afford not to make it one of the chief days of the church year.

T. F. J.

MAINE CONFERENCE

Augusta District

New Sharon. — On the Sandy River, nine miles below Farmington, is the village of New Sharon, a pleasant hamlet of small dimensions, with some manufacturing industries, consisting of a boot-and-shoe shop, a coat shop, saw and grist mill, several stores, and a hotel. The chief business is farming. We have a church and parsonage on one side of the river, and the Congregationalists have church property on the other. Rev. J. R. Remick of our church, with his family, is domiciled in the parsonage, and is looking well after the spiritual interests of his flock, with the help of his good wife, who is a splendid assistant.

Mercer. — This is another part of the charge over which Rev. J. R. Remick presides. Mercer is a smaller village, six miles from New Sharon, toward Norridgewock, which is eight

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miles from Mercer. Mr. Remick preaches here every Sunday afternoon, and gives them some service during the week. The people are interested in the preacher and his work, and give him good congregations, as they do on the other part of the charge. It was our privilege to spend a Sabbath here recently, preaching at New Sharon in the morning and at Mercer in the afternoon, giving the G. A. R. boys a Memorial sermon. The house was prettily decorated with plants and flowers, and the music was adapted to the occasion. We found peace and signs of prosperity throughout the charge, for we always see prosperity where there is harmony between pulpit and pew. May a glorious revival come to the whole charge! We ought to say that all bills of last year were paid before Conference.

Industry and Stark. — This is one of the unfortunate charges, of which there were several, left to be supplied because we did not have enough preachers to go around; and they are unfortunate still, for we have not found suitable men yet. We recently visited the charge, giving it two evenings in the week, one in each place, and found the people feeling badly over the loss of their pastor, who went to another appointment soon after Conference. At Stark there is only a handful, but they are full of hope and good cheer, keeping up service on Sunday afternoon and Sunday-school, and a weekly class-meeting, taking turns in leading; so they are not quite destitute of religious services. At Industry they are not quite so fortunate in having leaders, and we fear they have not the courage of their convictions, for they do not have any religious service at all. Rev. C. O. Perry and his wife for two years did excellent work here, which God blessed to the saving of souls. Here is a pleasant country charge, where a preacher with a small family will get a good living, and, if as prudent as Mr. Perry, will come out with something ahead, as everything in the line of food and fuel is cheap. Think of eggs at one cent apiece, and other things accordingly! We pray that God will put it into the heart of some godly young man who loves the people and is not so much looking after the loaves and fishes, and has a great desire to preach the Gospel and do good, to consent to come to this charge, where he will get \$300 or more salary, and house to live in. Industry and Stark are three miles apart, with a church in each place, and as good people to serve as can be found anywhere.

Skowhegan. — Here is one of our first-class appointments, and the fortunate man to serve it this year is Rev. Daniel Onstott. At Conference he was very sick and unable to attend, but has since rallied and is doing full and splendid work for God and the people. It was our privilege and delightful pleasure to address the

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"boys" on Memorial Day and to preach a Memorial sermon on Sunday morning, and on Sunday evening to speak again to a very large audience. We found things in grand shape with this church, and all signs pointing to a healthy year in finances and spiritual work. Bills are all paid, and the brethren are starting into the year with high hopes and good cheer. The parsonage is being beautified with paint, paper and carpets, all of which is good material with bright colors; so that now, with former improvements instituted by this progressive pastor, we have here one of the prettiest, cosiest, most convenient parsonages in the Conference. Former pastors would hardly know it. Large congregations greet Mr. Onstott at every service. Religious interest is good, and the Sunday-school is growing. Recently the pastor and family were given an enthusiastic reception in the vestries of the church, which were made beautiful by house decorations, flowers and plants. A musical program made the evening delightful to all. A large number were present at the first quarterly conference, where harmony prevailed.

Farmington.—Although the former pastor, Rev. W. P. Lord, and family had a delightful four years' term among this people, and were greatly endeared to them, yet the present pastor, Rev. J. A. Corey, and his family have received a hearty and cordial welcome. Four students from the Normal School have made a public profession of religion and identified themselves on the Lord's side. The year opens well. Mr. Corey is feeling at home among the people, and his family are enjoying the parsonage.

Livermore Falls.—Rev. S. E. Leech and family were pleasantly and cheerfully received by this people, and he at once entered into his work and into the love and sympathy of the people. Rev. J. R. Clifford had won a great place in their hearts, but they have found room for Mr. Leech. The year has begun well. A fine church reception was given the pastor and his family. We regret to learn that Rev. W. H. Foster has been quite ill of late, and that he does not rally as his friends hoped; but we trust it is only a temporary illness from which he will soon recover. "Father" Foster, as he is lovingly called, is very dear to a great number of people, not only at the "Falls," but all over the Conference and throughout the country where he is known. We trust the good Lord will be gracious to him in his 92d year, and permit him to remain on earth a little longer if it be His will. C. A. S.

N. E. SOUTHERN CONFERENCE

Norwich District

Gardner Lake.—Rev. J. F. Alvey, who was appointed as supply to this charge at the last Conference, has resigned to take work within the bounds of the East Maine Conference, and is now located at East Corinth, Me. The pulpit at Gardner Lake is supplied, for the present, by Rev. W. S. Maggs, of New London.

Mashapaug.—Rev. D. G. Ashley has been obliged, on account of continued ill-health, to

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resign his work as pastor of this church. The people very much regret the necessity which thus deprives them of the services of a devoted and efficient pastor. The vacancy has not yet been filled, but Presiding Elder Bartholomew is looking for the right man.

Quarryville.—Rev. C. W. Squires has been appointed by the presiding elder to supply this charge, and has entered upon his work with energy and hopefulness.

Norwich, North Main St.—The pastor, Rev. W. D. Woodward, recently baptized one adult and one infant. The auditorium has been renovated with a retinted ceiling and new carpet at a cost of \$300, and the bills are paid.

Norwich Town.—Sunday, June 7, was a notable day to pastor and people. In the early morning the home of the pastor was gladdened by the advent of a little daughter. At the morning service the auditorium, which has been closed for nearly two months undergoing extensive repairs in the way of painting, decorating and varnishing, was rededicated to the service of God with appropriate exercises. Presiding Elder Bartholomew preached an able sermon from the text: "The entrance of Thy word giveth light." A special musical program was rendered by the choir, and one person was received on probation. In the evening a chorus of twenty-five children, thoroughly drilled by Mrs. Charles Ricker, sang four selections very prettily. The pastor, Rev. W. D. Woodward, read an interesting historical sketch of the church, and the presiding elder asked for subscriptions towards the expense of \$300 incurred by the improvements. At the morning service \$150 had been subscribed, and subscriptions for \$50 more were secured. A letter was read from Grover Cleveland, ex-President of the United States, enclosing a subscription of \$5 to the enterprise, in recognition of the fact that the church stands on land purchased from his grandfather, William Cleveland. The October meeting of the District Ministerial Association will be held at this church.

Preachers' Meeting.—On Monday and Tuesday, June 8 and 9, the preachers of the district, to the number of thirty, gathered at Thompsonville for their summer meeting, bringing with them the welcome showers for which the thirsty land had been calling for nearly eight weeks. An excellent program had been arranged by Rev. W. S. McIntire, and was carried out with only one break, necessitated by the enforced absence of a brother to whom a paper had been assigned. Rev. J. H. Allen read a very fine paper on "The Bible in the Works of De Quincey." The Superannuates' Annuity Fund Society was represented by Rev. Jacob Betts, and the proposed constitution was thoroughly discussed. The weight of opinion seemed to be that the plan, as outlined, was impracticable, and would not command the support of the Conference generally. Dr. James Coote, a re-

cent transfer from the New York East Conference, and now the pastor of Trinity Church, Norwich, preached on Monday evening from the text, "Have faith in God"—an excellent sermon, that left a happy and helpful impression upon the hearers. The program for Tuesday announced "A Day with the Holy Spirit"—and such it proved. Four papers of unusual merit, for thought and careful preparation, on the general subject—"The Relation of the Holy Spirit" (a) to the "Origin of the Bible;" (b) to the "Interpretation of the Bible;" (c) to the "Spiritual Life;" and (d) to "Soul Winning"—were read by Revs. N. C. Alger, S. M. Beale, F. L. Brooks, and W. P. Buck, respectively. Between these papers the time usually devoted to discussion was given to prayer. The preacher on Tuesday was also a recent transfer, Rev. R. E. Smith, of Hazardville, who preached grandly and to the great profit of a good congregation against removing the ancient landmarks (Prov. 22:28). The presence of Dr. and Mrs. G. M. Hamlen, and of Rev. Joseph Hollingshead, a former beloved and highly appreciated pastor of the Thompsonville Church, was very gratifying to the brethren. The Hazardville Glee Club and the excellent choir of the local church rendered inspiring music, and the ladies of Thompsonville fully maintained their reputation for bountiful and large-hearted hospitality.

Westerly.—At the May communion the pastor, Rev. T. J. Everett, received 3 persons into full connection and 1 by letter. By invitation of the G. A. R., Mr. Everett delivered the address on the evening of Memorial Day, before a crowded audience, in Bliven's Opera House. The address is highly spoken of by those who heard it. Good congregations greet the pastor on the Sabbath, and all departments of the work are moving forward. On a recent Sunday evening the new officers of the Epworth League were installed by Mrs. Everett, who made a

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very fine address to the League and congregation. The collection for superannuates, recently taken, exceeded the apportionment by several dollars. "Scriptum" rejoices in these evidences of continued interest and prosperity in the work which he so recently resigned.

New London.—The pastor, Rev. W. S. McIntire, baptized 7, received 1 (a Syrian) on probation, and 4 into full connection, at the June communion. **SCRIPTUM.**

New Bedford District

Provincetown, Centre Church.—The J. C. Freeman Post, No. 55, with the Relief Corps, observed Memorial Day with this church, and all the churches united in the service. The decorations, music, and discourse were in harmony with the occasion, and everywhere breathed forth patriotism. The pastor, Rev. G. E. Brightman, gave the address, which was very appreciatively spoken of by the local press. The pastor is to give the address before the graduating class of the high school, Sunday, June 14, in Centre Church.

Cottage City.—The Memorial address of the pastor, Rev. R. S. Moore, before Post No. 201, G. A. R., and its auxiliary, the Woman's Relief Corps, gave great satisfaction to the large audience present. His subject was: "Honor to whom Honor is Due." The pastor, being a son of a worthy veteran and born within the sound limits of the death-dealing guns of Gettysburg, grew up a soldier at heart, and today is full of patriotism and love for the old soldier. His address was spoken of as earnest and impressive, holding his audience in rapt attention throughout the entire discourse. The singing, floral display, and flag decorations were very commendable. At the Memorial exercises of the public schools, after a very pleasing program had been rendered by the scholars, Principal Harriman called for some addresses from the visitors, present, and Drs. S. F. Upham, M. J. Talbot, and Rev. R. S. Moore, with others, happily responded to the invitation.

Wareham.—The pastor, Rev. E. E. Phillips, was the orator of the day for the Sandwich Memorial celebration. He gave a patriotic and inspiring address on "Old Glory."

New Bedford, Pleasant St.—The Mattapoisett Memorial services were held in the Town Hall, which had been appropriately decorated, and Rev. Geo. H. Bates, of Pleasant St. Church, an officer in the Civil War, gave the address, which was very effective, and was printed at length in the local papers.

Wesley Celebration in New Bedford.—All branches of Methodism in this city and vicinity united in bi-centennial services at Pleasant St. Church, Tuesday evening, June 9. The large auditorium of the church was completely filled. The exercises were under the auspices of the Methodist Social Union, of which Rev. G. H. Bates is president. The singing of Wesley's hymns by united choirs of over one hundred voices, and by a chorus of English singers, was a special feature of the occasion. The addresses of the evening were delivered by Hon. George H. Carter, of Chelsea, who spoke on "The Methodist Layman," and by Rev. Franklin Hamilton, Ph. D., of Boston, on "John Wesley and Methodism." Other parts of the services were assigned to the local pastors. A fine souvenir program was issued, bearing on the front page an excellent picture of Wesley. Revs. Joseph Cooper, E. F. Studley, and G. H. Bates, with Mr. Lot B. Bates, served as chairmen of committees on invitations, public notice, program, and finance. These were ably assisted by other pastors and laymen of New Bedford and vicinity. It was a very successful celebration, and did credit to the denomination and to the Methodist Social Union.

MELIOR.

Brockton and Vicinity

Brockton, Central.—The report from this church is ever encouraging because of its ample proportions in every way. On June 7, the

pastor, Rev. J. S. Wadsworth, received 5 on probation and 5 in full. The Epworth League has recently held a membership contest, resulting in a paid-up membership, which now numbers 400.

Brockton, South St.—On June 7, the pastor, Rev. S. E. Ellis, received 4 on probation. Together with the fruitful work here, the pastor also conducts meetings at the Leyden Park Mission, where there is a large Sunday-school.

Brockton, Franklin.—Under the faithful care of the pastor, Rev. A. W. C. Anderson, the church continues to grow in interest and numbers. On June 7, 1 was baptized, 1 received on probation, and 1 professed conversion.

East Bridgewater.—The destruction of the church here by fire on the afternoon of May 21 was a loss not only to the members, but to the town. The church, built during the pastorate of Rev. Dr. C. H. Payne, and dedicated in 1861, was sacred to many. A box found in the corner-stone after the fire was opened at the recent quarterly conference, and in it was a record which stated that the membership at that time was 27 in full and 140 probationers. The aggressive spirit as manifested by this record still remains; for the members and friends are proving themselves loyal and devoted by the courageous way in which they are contributing toward a new building. This, with the insurance, will make the replacement no great burden. As soon as suitable plans can be found, a new edifice will be erected. The work of the church has continued without interruption, and on June 7, the pastor, Rev. C. H. Ewer, received 2 on probation and 4 by letter.

North Easton.—Under the able leadership of their pastor, Rev. P. M. Vinton, the work is prospering and the outlook is quite encouraging. On May 8, 2 were received on probation, and on June 7, 1 was received. Quite extensive improvements are to be made in the near future, the cost of which is almost all provided for.

Bryantville.—Progress is the watchword on this charge. More room is needed in the church, and a vestry will be built soon. The pastor has succeeded in collecting a goodly amount for the improvement, which shows the interest in the church. The audiences are increasing and the Sunday-school is an especially successful feature. Rev. Ralph S. Cushman is the pastor.

South Braintree.—The pastor, Rev. A. E. Legg, is cheered in his work by a good interest and an increasing attendance. An Epworth League has been organized. A new feature was introduced into the Memorial service recently held, which is worthy of following: A bouquet with attached card of appropriate words was sent to each home that had suffered loss by death during the year.

Personal.—We were glad to see at our Preachers' Meeting Rev. J. S. Thomas, who was compelled to rest for a time from active work because of ill health. He says his strength is gradually returning. **M.**

VERMONT CONFERENCE

St. Albans District

Georgia.—Rev. F. M. Barnes and wife were heartily welcomed by the people of this charge, who for their comfort had prepared the parsonage for their coming by inside painting, papering, laying of new carpets and placing a new range in the kitchen. They found everything clean and homelike and ready for their use. These things are highly appreciated by the occupants of the parsonage, who by the time they reach their new home are very glad of a chance to rest. The work opens up encouragingly.

Ile La Motte.—The first Preachers' Meeting for the year is to be held on this charge, June 30 and July 1. A good program has been prepared and sent out. There are to be four practical talks, four essays on sin, and five on revivals, followed by a Bible lesson on Philipians. Wednesday evening a sermon will be delivered by Rev. Jacob Finger. This will be a delightful place for the meeting at this season of the year, and it is hoped that a large representation of the brethren will be present. Teams will be waiting at West Alburgh Tuesday evening to carry those who come, giving them an eight-mile ride on the shore of Lake Champlain. No promise of conveyance except on Tuesday night.

St. Albans.—The pastor's wife is rejoicing

over a fine new range placed in the kitchen recently. It is not every one who knows how much of comfort or discomfort may depend upon the kitchen stove. A new carpet, also, has been laid in the living room. Miss Marion Collins, daughter of Judge Collins, and one of the promising young ladies of the Methodist Church, captured the first prize for speaking at the junior exhibition of the high school.

St. Albans Bay.—Rev. A. C. Dennett and wife are spending a few week among friends and relatives in New Jersey. Rev. Clark Wedgworth, of Swanton, is filling his pulpit.

Personal.—Miss Anna Bing, of Sapporo, Japan, has recently given missionary addresses on several charges on the district.

The friends of Rev. C. Wedgworth will be pleased to know that his daughter, so long an invalid, is very much better, while the prospect is that she will entirely recover her health.

Vermont is passing through an experience unparalleled in the memory of the present generation—plenty of rum, but no rain. Unless speedy relief comes, many farmers will suffer keenly for the want of rain, while many homes will be blighted because of rum. God might well say, "Vermont is joined to her idols. Let her alone." **RUBLIW.**

NEW ENGLAND CONFERENCE

Worcester and Vicinity.

Preachers' Meeting.—Clinton Methodists had the pleasure of entertaining the meeting on Monday, June 8. Rev. G. H. Cheney, the pastor, and his energetic helpers had made ample preparation for the occasion, and everything passed off pleasantly. The program consisted of papers by Rev. A. S. Gregg on "The Trend Toward Socialism," by Rev. W. A. Wood, on "The Problem of the Acts," and by Prof. L. T. Townsend on "The Radicals and Conservatives in Pulpit and Pew." An excellent midday lunch was provided by the ladies. A committee consisting of Messrs. Mansfield, Paine and Spaulding was appointed to prepare resolutions on the death of Rev. W. T. Worth. Rev. R. S. Douglass was present and spoke in the interest of New England deaconess work.

Webster.—An energetic canvass for funds for repairing and remodeling the church is in progress. Mrs. Corbin has offered to give \$3 for each \$1 contributed by the people. Over \$1,800 has been subscribed already, aside from the amount to be given by Mrs. Corbin, and Rev. H. H. Paine, the pastor, and the church officials are working industriously to induce the members and attendants to make their gifts as large as possible. Work on alterations has been started, and by the time rally day rolls around Webster Methodists will meet in the renovated and improved house of worship.

Webster Square.—Dr. Knowles has been well received. An enthusiastic reception was given him in April, and by way of reciprocity he opened the parsonage to the church on May 29. The place was full of people from top to bottom. It was an informal handshaking affair, with ice cream and light refreshments served between shakes. Dr. Knowles has made one



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hundred calls since Conference, and looks as if he was good for several hundred more. There is a strong Epworth League at Webster Square. The young people recently raised \$25 by working over time, etc., and then got together and related their experiences. On Thursday, June 11, the people of this church made their annual visit to Rev. L. W. Adams, a former pastor, who lives in Marlboro.

Whitinsville.—Rev. Wesley Wiggin is looking forward to the completion of the new parsonage, which is under way. The new manse will have twelve rooms, be heated with hot air, and illuminated with electricity. It will represent an outlay of \$4,700, of which all save \$600 is available in hard cash. The \$4,100 now on hand was collected and banked under the leadership of Rev. W. M. Cassidy, the outgoing pastor.

Home Missionary Society.—The Woman's Home Missionary Society of Worcester has caught the spirit of the times and become a trust. There are no local auxiliaries. There is a "union" auxiliary, to which the women of all the churches belong. Meetings are held in the different churches in rotation. The last one was held on Tuesday evening, June 2, at the home of Rev. J. W. Fulton, pastor of Coral St. Church. The principal speaker at the afternoon session was Mrs. J. H. Pomeroy, who is connected with the Peace Haven Industrial School at Blackville, S. C., one of the institutions supported by the Worcester auxiliary. Following the supper there was a social and musical entertainment, participated in by Miss Fulton and Miss Stanley in solos and duets, and by Miss Mabel F. Dewey who gave a number of readings. Hereafter the auxiliary will meet on the last Tuesday of the month instead of the Tuesday before the first Sunday, as in the past.

Foreign Missionary Society.—The Worcester District Woman's Foreign Missionary Society held its semi-annual convention at Southbridge on Friday, June 12. An all-day program was carried out.

Trinity Church.—Dr. S. M. Dick is steadily building up the congregations. He is backed by a well-trained working church, which carries on a large variety of Christian enterprises. One of the strong auxiliary forces is the "Men's Union." The union held its annual meeting on May 11, which occasion was observed as "ladies' night." An address on "The Home Religion of Children" was given by Prof. Bailey. In the League there is a "Good Citizenship" committee which holds a meeting once a year. This committee also makes a practice of taking flowers to shut-in veterans on Decoration Day each year—a custom highly commendable and worthy of imitation.

Sunday-school Institute.—Dr. Roads, field secretary of the Sunday School Union, recently held an afternoon and evening Sunday-school institute at Trinity Church. He discussed various phases of Sunday-school work and did much to encourage and inspire the many Sunday-school workers who heard him.

Leaguers and Endeavorers Unite.—The Worcester Circuit League and Christian Endeavor Union have united along missionary lines. Mr. Charles V. Vickrey gave a free stereopticon lecture on missions under the auspices of the joint committee at the Old South Church, Tuesday evening, June 9. Under this arrangement the young people of both societies will endorse and promote the conference of young people's workers and missionary leaders to be held at Silver Bay, Lake George, July 22-31.

A. S. G.

Lynn District

Bay View.—The new pastor, Rev. M. Emory Wright, and his family are greatly enjoying their assignment to this charge. "Beautiful

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for situation," healthful beyond exception, it is favored with a remarkably kind and peaceful community. A recent gathering of welcome at the church gave most pleasing witness of this. A large assembly was present. A very fraternal address to the new incumbent was given by Henry Ginns, the veteran class-leader, superintendent and general church helper, followed by congratulatory remarks from Rev. Messrs. Osgood, Nichols and Causey, neighboring pastors on the famous Cape. The work seems to open encouragingly. The churches in this rather isolated section of our Conference are especially notable for a spirit of fraternity which might well be emulated in some other localities. Invitations are sent to each and to all, whenever any important occasion permits, and generally meet with a hearty response. Most gratifying is the effect.

Boston District

Boston, People's Temple.—Last Thursday night the King's Daughters of this church gave the annual supper to the aged women of the Temple. A most tasteful and elaborate table was spread for fifty guests. Flowers and music in great abundance added to the charm of the occasion. Mrs. Dr. Abbie Kamoo, aged 87, was the oldest person present, and the combined ages of the guests was 1,400 years, the average age being 73%. Some of the guests were so feeble that they were carried from the carriages to the banquet room. Seldom has a scene been witnessed in which a more beautiful Christian spirit was manifested.

Jamaica Plain, St. Andrew's.—The pastor, Rev. Joseph H. Tompson, and his family, the church, and, in fact, the whole community, have been greatly afflicted in the death of the pastor's daughter, Helen Read Tompson. She was a great power in the church and had fitted herself for a career of usefulness in the world. The funeral was held in the church, which was completely filled with her friends. There was a remarkable display of floral offerings, and although this would probably have been contrary to her wishes, yet these beautiful emblems, in some way, seemed wonderfully fitting on this occasion. The service was conducted by Presiding Elder Perrin, assisted by Rev. J. A. Johnston, pastor of the Baptist Church, Dr. Daniel Dorchester, Dr. L. B. Bates, Rev. Garrett Beekman, and Rev. H. P. Rankin. Prof. S. S. Curry, of the School of Expression, and all his teachers except one were present. More than forty friends from the Highlandville Church, as well as representatives from several other churches, were present. The death of this beautiful young woman has made a profound impression on the young people of the neighborhood, and it is expected that it will be the means of leading many of them into the new life.

W.

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CHURCH REGISTER

HERALD CALENDAR

| | |
|---|------------|
| Bucksport Dist. Min. Assn., Western Div. | |
| Searsport, | June 22-23 |
| Maine State Ep. League Convention at Dexter, | June 25-26 |
| John Wesley Bicentennial, People's Temple, Boston, | June 19-30 |
| John Wesley Bicentennial, Trinity Church, Worcester, | July 2 |
| Richmond, Me., Camp-meeting, | Aug. 7-17 |
| Annual Convention of Norwich Dist. Ep. League at Willimantic Camp-ground, | Aug. 17 |
| Willimantic Camp-meeting, | Aug. 17-25 |
| Sterling Ep. League Assembly, | Aug. 19-22 |
| Ithiel Falls Camp meeting, Johnson, Vt., | Aug. 21-31 |
| Sterling Camp-meeting, | Aug. 24-29 |
| Empire Grove Camp-meeting at East Poland, Me., | Aug. 24-31 |
| Sheldon Camp-meeting, Vt., | Aug. 24-31 |

METHODIST SOCIAL UNION.—Wesley Bicentennial Dinner, Monday evening, June 29. Exchange of checks for reserved seat tickets will open at the Book Rooms, Monday, June 22, at 9 a. m., and will close Friday, June 26, at noon. Those living at a distance may make exchange

by mail by sending checks to the secretary before the exchange opens. Pastors who have not reported sales will please do so at once. Checks can now be obtained only from the secretary and only during the present week.

C. H. J. KIMBALL, Secretary,
Office 47 Kilby St., Boston.

UNION MINISTERS' MEETING.—There will be a Union Ministers' Meeting on Monday, June 22, in King's Chapel, at 10.30 a. m. The address will be given by Prof. E. C. Moore, D. D., of Cambridge. All ministers are most cordially invited.

HOUSE WANTED FOR SUMMER.—Morgan Memorial is disappointed in not getting the house it expected for its summer fresh air work. We want a house with 7 to 10 rooms, in good sanitary condition, with a good yard. We desire to take to it our day nursery and many other poor children who need a summer outing. Please address, at once,

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NOTICE—THIRTIETH ANNIVERSARY.—The Broadway Church, Somerville, will observe the 30th anniversary of its organization on Sunday and Monday, June 21 and 22. Historical sermon by the pastor, Rev. Geo. H. Clarke, on Sunday morning, and preaching by Rev. Frederick Woods, D. D., in the evening. Reunion and banquet on Monday evening. Former pastors, former and present members and friends, are cordially invited to be present.

DR. C. MARIA NORDSTROM, of Malden, has rented the T. P. Richardson cottage at Asbury Grove for medical work during July and August, also spending a few hours each day in Malden.

Marriages

CROCKER—GREELEY.—In Dover, Me., June 10, by Rev. H. W. Norton, Eugene W. Crocker and Susie J. Greeley, both of Dover, Me.

PASTORS—ATTENTION.—You are respectfully reminded that the railroads require one week's notice of the places where there will be a demand for the special tickets to the John Wesley Bicentennial in Boston, June 29-30. The arrangement made with the New England Passenger Association is that the pastors will notify the secretary, and the secretary will fill out the blanks and send them to each general passenger agent. Please act at once. The blanks will be mailed to the passenger agents on Monday, June 22.

A. S. GREGG, Secretary.

11 Shelby St., Worcester, Mass.

W. F. M. S.—Framingham District Association will hold its annual meeting at Ashland, Wednesday, June 24. Sessions at 10.30 and 2. Annual reports from all auxiliaries, papers interesting to all workers, election of officers, and other business in the morning. There will be some special music in the afternoon, and an address by Miss Clementina Butler. Lunch served free by the Ashland auxiliary.

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OBITUARIES

Near death?—to feel the fog in my throat,
The mist in my face,
When the snows begin, and the blasts denote
I am nearing the place.
The power of the night, the press of the storm,
The post of the foe;
Where he stands, the Arch-fear in a visible
form,
Yet the strong man must go;
For the journey is done and the summit at-
tained,
And the barriers fall,
Though a battle's to fight ere the guerdon be
gained,
The reward of it all.
I was ever a fighter, so—one fight more,
The best and the last!
I would hate that Death bandaged my eyes,
and forbore,
And bade me creep past.
No! let me taste the whole of it, fare like my
peers,
The heroes of old,
Bear the brunt, in a minute pay glad life's ar-
rears
Of pain, darkness, and cold.
For sudden the worst turns the best to the
brave,
The black minute's at end,
And the elements rage, the fiend-voices that
rave,
Shall dwindle, shall blend,
Shall change, shall become first a peace out of
pain,
Then a light, then thy breast,
O thou soul of my soul! I shall clasp thee again,
And with God be the rest.

—Robert Browning.

Brewster.—Eli V. Brewster, one of the most highly-respected citizens of Dover, N. H., died in that city, March 18, 1903. He was born in Wolfeboro, N. H., March 24, 1824, the son of George Flagg and Johanna (Howe) Brewster.

Mr. Brewster was the oldest of a family of five sons and three daughters, only two of whom—George Frank Brewster, of South Berwick, Me., and Mrs. Mary E. Shepard, of Bonnetterre, Mont.—survive him. His early education was received in the public schools of Wolfeboro. At the age of seventeen he came to Dover in search of employment. After a few years of faithful service in the employ of others, by 1846 he was able, by thrift and business ability, to enter as partner into a prominent grocery firm in the city. He remained in that one store, a part of the time as partner, and eventually as sole proprietor, for over fifty-six years, until within a few weeks of his death. This long and faithful service of the public in one stand called forth, during the last year or two of his life, frequent comments of surprise and admiration from the citizens of Dover.

As a business man Mr. Brewster stood for the highest honesty and integrity. He had decided views of manly honor, and stood for them. He commanded the respect of all who dealt with him in the world of trade. He prided himself on his strict temperance principles which he ever carried into effect in the official and social functions of his life. His long life of rugged, robust health may be attributed to his strong constitution and his careful habits of living. His disposition was cheerful and bright. He was a courtly gentleman in all of his relations, always showing a marked consideration for the feelings of others. Politically he was prominently identified with the Whig Party until it went out of existence. Ever since he has been a staunch Republican, and not without honor. In 1863-'64 he was a member of the State legislature, and in 1868-'69 mayor of the city of Dover. His name was identified with many of the leading busi-

ness enterprises of his city, either as an officer or director. His whole business career of marked ability was woven into the life of Dover, and always for its betterment.

Mr. Brewster was prominently identified with the life of St. John's Methodist Episcopal Church for many years. For thirty years he served as president of the board of trustees. He was made chairman of the building committee in 1875, when the present church edifice was erected; and it is largely to his devoted and efficient service, even to the neglect of his own business interests, that the society owes its substantial and beautiful place of worship. While many able and generous men stood with him on the board, yet he literally gave almost a year's time to the construction of the church. He joined the church, Jan. 3, 1836, under the pastoral interest and solicitation of Rev. J. M. Durrell. He was a faithful member, showing the spirit of the Master in his daily life. Justly did he pride himself that in thirty years he had missed less than a dozen Sunday morning preaching services. Such constancy is a delight to the heart of any pastor. Generous with his money, time, and thought to all the interests of his church, his departure leaves a vacancy that is deeply felt.

Mr. Brewster was twice married, his first wife being Mary G. Tasker, of Madbury. She died in September, 1866. His second wife was Miss Free love J. Hayes, a native of Barnstead, who survives him. Her patient and devoted service at his bedside was a benediction to his last days. Love of wife and home were characteristic of this pure, great-hearted man.

The funeral services were conducted by his pastor, Rev. E. S. Tasker, assisted by Presiding Elder Robins and Rev. J. M. Durrell, a former pastor.

E. S. TASKER.

Hillier.—Mrs. Eliza M. Hillier was born in Nantucket, Mass., April 23, 1824, and died 79 years later on the same date she was born, April 23, 1903.

Mrs. Hillier was twice married, and had five children by her first marriage, of whom one son only survives, and he was present at her death. She was married to her present husband, Sept. 29, 1868. For five years they kept the Harbor Lighthouse.

Early in life she was moved by the Holy Spirit and became a consistent Christian. She joined the Nantucket Methodist Episcopal Church, Aug. 6, 1854, and remained a member for almost fifty years, when she exchanged earth for heaven. Her religious life was of such a character that it was a source of strength at home, in the church, and in the community. She was interested in every department of church work until the very last. Her direct, calm way of testifying was an inspiration to younger Christians and helpful to seekers. She was one of the faithful ones, ever ready to lift up the hands of the pastor, regular in attendance at class-meetings, prayer-meetings and other services of the church whenever able to leave her home, and always having something bright and cheerful to say, thus making it a delight to the people to listen to her.

Mrs. Hillier's death was sudden. Only a few days before she died she was present at the church service and gave her pastor a warm welcome home. However, she was ready to meet her Lord. Her death was very peaceful, after a few hours' sickness, without a struggle. So gently did she pass away that it was hard to tell at just what moment the end came.

She leaves a husband and a son to mourn their loss. The funeral services were held at her home, April 30, conducted by her pastor.

J. O. R.

Varnum.—Bradford Varnum, of Penobscot, Me., was born, Oct. 23, 1824, and died, May 16, 1903.

Mr. Varnum was converted early in life. He was baptized by Rev. Theodore Hill, April 4, 1841, and soon united with the Methodist Episcopal Church, in which thereafter, for more than sixty years, he was an active member. He was gifted in exhortation and prayer, and for many years as class-leader and Sunday-school superintendent he blessed the church by his labors. He was constant in his attendance on all the church services until failing health kept him at home the greater part of the time. He was able, however, to attend the preaching service occasionally until within a few weeks of his death. For some time he had known that

the end was near, but he was prepared and confident that all would be well with his soul.

Mr. Varnum leaves one son—Sidney G., of Penobscot; three daughters—Mrs. Abbie J. Wardwell, of Castine, Mrs. Inez C. Ginn, of Orland, and Mrs. Rendie L. Cushman, of Penobscot; one brother, Nabum Varnum, and one sister, Mrs. Barbara Perkins, both of Penobscot. Many attended the funeral, which was held in the church, the pastor, Rev. F. V. Stanley, officiating.

F. V. S.

Howard.—To Jonathan and Mabel Howard, of Woodstock, Conn., there was born, May 6, 1863, a child of promise, whom they named Mellen. He was converted in a Baptist church at Eastford, in March, 1880. Two months later he was baptized and received into the Baptist Church. Later he united with the Methodists, and was licensed to preach at West Woodstock in 1895. He was ordained local deacon by Bishop Clark in 1892, and elder by Bishop Gilbert Haven in 1895. He joined the Providence Conference in 1870. He was married, Oct. 30, 1893, to Caroline M. Paine, by whom he had three sons: Franklin P., who died young; Arthur Selwyn, who is now living; and Rev. Charles Monroe, who died, March 17, 1903.

Mr. Howard, whose "gifts, grace and usefulness" evidenced an Aaronic call, entered into his holy vocation with great zeal. In the fall and winter of 1865 he preached at the Lead Mine schoolhouse in Sturbridge, Mass., where the West Woodstock Church had organized a class. There is now a church there. In 1866-'67 he preached at East Woodstock, Conn. After this he was stationed at East Hampton, South Glastonbury, Wapping, South Coventry, and Norwich (Central). In 1877 he was transferred to the New Hampshire Conference, where his appointments were as follows: Great Falls (Main St.), 1877-'78; Exeter, 1879-'80; supernumerary, with work, '81; South Newmarket, '82; Derry, '83-'84; Salem, '85-'86; supernumerary, '87; Lawrence (Bodwell St.), '88; Greenland, '89-'90; East Haverhill, '91; supernumerary, '92-'1900; supernumerated, 1901-'03. In 1892 he supplied Skowhegan, Me., with great delight to himself and satisfaction to the people.

Mr. Howard was a unique and charming personality—a resplendent diamond, though lacking the polish of the schools. His frail, diminutive figure always seemed to suffer by reason of the impetuous surging of his active mind and his great yearning heart. In society he was a tonic, an appetizer. His original,

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quaint, humorous and happy conversation was a most welcome diversion to every circle he entered. He dwelt much in expressive, pertinent imagery. He was a rapturous lover of his Saviour. He would have fitted well into Peter's place on the Mount of Transfiguration. Few could stir an audience with holy mirth as he often did. In his public services sometimes an unction, apparently as unexpected to himself as it was resistless, would seize and bear him onward and upward until his own voice would be lost amid the shouts of his enraptured auditors. Oh, what a theatre for the outgoing of such divine impulse and power he has now found! But he who from lofty Nebo had so often seen and described the Promised Land, came down to the valley to die. By reason of disease a cloud gathered over his mental vision, and his soul had fearful wrestlings with its subtle and persistent enemy. But no one who knew him doubts that he was a victor at the last. There was an end of all delusions when the freed soul escaped the prison bars of the flesh. At once he was enfolded in the arms of Him who said to another buffeted one: "But I have prayed for thee."

Mr. Howard was translated, April 16, 1903. His funeral was conducted, April 18, during the session of his Conference, by a deputation from that body, at East Haverhill, N. H., where he was buried. May his wife, our doubly bereaved sister, prove how sufficient is the grace vouchsafed to all submissive, trusting souls!

J. W. ADAMS.

Livesey.—Mrs. Joann Doane Livesey, widow of Rev. Richard Livesey, died at the home of her daughter, Mrs. M. Frank Perry, Pawtucket, R. I., April 29, 1903, aged 84 years, 10 days. She was born in Orleans, Mass., April 19, 1819, and was a descendant of John Doane, the first settler of Eastham and assistant to Governor Prince.

In her early years she attended the seminary of her native town, then in 1834 the Abbott Female Seminary at Andover, Mass., and about 1842 Wilbraham Academy. In 1850 she commenced teaching in East Greenwich Academy, and May 1, 1851, married Rev. Richard Livesey, who was stationed in East Greenwich. Mr. Livesey was a widower with four small children, and by this marriage two more little ones were added to the family—a daughter in Fairhaven, and a son in Providence, where Mr. Livesey was successively stationed. In the latter place Mr. Livesey contracted pleurisy, which, causing consumption, ended his career Sept. 23, 1857. After his death Mrs. Livesey, with her family of six children—for she would not allow them to be separated and scattered among relatives—moved to Warren, R. I., and there she lived, devoting her life to the care and training of those children to years of maturity, and yet ever interested in all departments of church work, until the youngest daughter was settled in teaching in Pawtucket, R. I., in 1877, when she left Warren and has ever since made her home with that daughter. Mrs. Livesey joined the Methodist Episcopal Church at Orleans in 1835, and all her life was a faithful, efficient member of that denomination. She was one of the first members of the Woman's Foreign and Woman's Home Missionary Societies, and of the Woman's Christian Temperance Union of Pawtucket, and was the oldest member of both church and Sunday-school. Though for the last five years she had been out but little on account of failing sight and other infirmities, she read her ZION'S HERALD, Christian Advocate and missionary magazines thoroughly, and kept in touch with all advanced movements of church work.

Rev. T. E. Chandler, her pastor, conducted the funeral service at Pawtucket, May 2, and also at the cemetery in Warren, assisted by Rev. H. B. Cady, of Warren. "None knew her but to love her, none named her but to praise."

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The Hero's Ideals from the View-Point of Cromwell

Continued from page 747

York and Philadelphia have published their grievances and exposed their tragedies within the last three months. We seem to be at the beginning of an epoch when what the pastor of the church does at one end, the judge in the court undoes at the other end — one doing today what the other undoes tomorrow.

If ever there was a time when conditions seem declining, when the lamps are beginning to burn low, when the little flame we have kindled threatens to die in the socket, it is today. The time has come for every scholar, for every educated young man and woman, for every Christian, for every patriot, to stand for the American family as the first of American institutions, no matter under what stress of personal struggle and heartache, fulfilling the ideal of Cromwell, of your forefathers and of mine.

He laid, as I have said, the foundations for the common schools, for the education of the common people, that they might rise and finally reign; for free churches, where the eternal convictions about God and duty and conscience may be openly taught; for the proper observance of Sunday as one of the greatest educational inspirations for refinement and spiritual uplift that man may know — the sweet sunny chariot in which the soul rises up to greet its God.

Another ideal that he stood for was fidelity to great convictions. The soldier borrows from these his courage; the scholar borrows from these his stainless life; and the martyr and hero has borrowed the power to die on the battlefields of his country.

We must count ourselves strangely fortunate that we have these great institutions that stand for spiritual ideals, and over it all there stands also the ideal element of woman. We will never be able to understand how it is that it is given to woman to follow and so influence civilization, but we do know the fact. Back of Moses stood a woman — Moses, one of the three greatest of the world — Moses, Paul and Shakespeare, these three, no more. It all came from a woman who dared to set her will against the will of the Egyptian despot. We have the wonderful character of Samuel, and his mother Hannah explains it. And in Jesus Christ we look back and see the influence of Elizabeth, who was in some sort a kinswoman, and the mother of His forerunner. There was a man in Italy named Fra Paolo Sarpi, a profound scholar, who anticipated Harvey by one hundred years in the discovery of the circulation of the blood; who anticipated the work of Kepler in astronomy by twenty-five years; who anticipated Galileo in the discovery of the laws of motion by some twenty years; who anticipated the introduction of the principles of international law and the postal system — this man whose name few of us today remember — Fra Paolo Sarpi; and his distinguished sister and mother lent him his patrician intellect and culture and refinement.

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ning of time that has made the home worth fighting for by soldiers and reformers, which has corrected great wrongs, not only in the home, but in the market-place and the street. It has been woman who has always put hope in the reformer's heart, and made it worth while for him to correct those wrongs.

Young women of this graduating class, you are indeed the daughters of great opportunity, and opportunity will spell for you responsibility. God has loaned to you unique talents — not one talent, nor two, nor five, but ten talents. He has given you in His providence the opportunity to grow right, and the chance to grow wise. These four happy years — ah! who shall describe their happiness and the wealth of memories that shall journey forward with you? This seminary with its wise teachers and your noble and revered principal, these friends who have stood round about you, have they not shown you, in these old walls and lecture-rooms, the very ideal of college life and of higher knowledge and culture to the end that you may be wise, and that you may be strong and self-sacrificing in your homes?

Henceforth do for others what these teachers have done for you. Gather your little band of pupils about you, and bring the truths you have learned to bear upon them. In giving you shall keep; in scattering, you shall have; and in losing, it shall be multiplied to you. If you sow but a handful of seed, you shall have a full harvest. Your life will be short at best. You go this way but once. You are like one who starts from New York on the rear car of a through train for the Golden Gate. For four years you have been filling your intellectual granary with good seed. Lean forth from the car and sow your seed on this side and on that, as you go toward the sun, toward the western ocean. God's angel will stay behind to care for the seed, and see that none is lost; and some day God's angel will give the bundle back into your hands again. Wordsworth said: "He who is a scholar God has made vows and taken pledges for him." Your fathers and mothers, in toiling to give you these four years of leisure, have taken vows for you. They have pledged you to a scholar's life, a life of reason. They have dedicated you to a life of opportunities, of self-sacrifice, and of service. I pray you, do not neglect one of these opportunities. Dig springs in the desert for God's little ones. Keep your little band of home pilgrims together, and some day you will bring them to the wonderful ideal commonwealth, the city of God, where, I trust, you will hang out the signals of glorious victory and Christian success. Then all these teachers and friends will greet their stainless scholars again, and give you gratitude for your life

of self-sacrifice, of culture and devotion for God's sake and your own sake.

Commencement at East Maine Conference Seminary

The Commencement of the East Maine Conference Seminary took place May 31-June 3. Without question it was the most notable Commencement of recent years. Both in the quality of the exercises and in the indications of financial development it was exceptional. The baccalaureate sermon was preached by Rev. F. L. Hayward, presiding elder of Bucksport District. His text was Proverbs 2:3-9. The sermon was noble in its presentation of the true ideal of life.

On Monday occurred the annual Commencement baseball game, always largely attended. Athletics placed under proper restrictions is an accepted feature of the school life of this Seminary. On Monday evening Emery Hall held a large and responsive audience to listen to the eloquent recital given under the direction of Mrs. F. R. Fuller.

The Commencement address, delivered on Tuesday afternoon by Rev. Franklin Hamilton, of Boston, more than met the expectations which his reputation had created. In chaste yet forceful language he emphasized the importance of Christian, consecrated culture. Bucksport appreciates his brotherly courtesy in contributing so largely to the success of Commencement week.

On Tuesday evening the Apollo Quartet repeated their triumph of last year. The concert was in tone with the character of Commencement week.

On Wednesday morning the graduating class presented their essays, and the prizes were announced. At 1 o'clock the alumni dinner was served. This was a new feature of the Commencement exercises, and its success guarantees its repetition at future Commencements. Toasts were given by the following persons: Miss A. M. Wilson, Mr. Bartlett Brooks, Rev. S. A. Bender, Professor Fernald, of the University of Maine, and Mr. J. A. Larsen, representing the student body. Hon. Parker Spofford served as toastmaster. In the afternoon one of the most delightful features of Commencement was the lawn party, given by the students, on the Seminary campus. On Wednesday evening Rev. W. F. McDowell, D. D., who had come from New York especially to be present for the evening, spoke magnificently on the obligations of the former students and friends of the school to endow it amply for its work.

The audience, by a rising vote, affirmed their determination to carry out the suggestions of the address. Not for years has there been such a spirit of optimism felt by the friends of the school. The people of Bucksport, and in fact all the patrons of the school throughout its territory, have the belief that a new era of enlarged bountifulness is opening before the school.

The acceptance of the presidency of the board of trustees by Chief Justice Wiswell is an indication of this growing confidence in the school's permanence, and in itself will go far to increase this confidence. On the whole, all people interested in education in East Maine have reason for encouragement by the recent developments at Bucksport.